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The Development of *Prajñā* in Buddhism From Early Buddhism to the *Prajñāpāramitā* System: With Special Reference to the Sarvāstivāda Tradition

by

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies for acceptance, a dissertation entitle "The Development of *Prajñā* in Buddhism from Early Buddhism to the *Prajñāpāramitā* System: with Special Reference to the Sarvāstivāda Tradition" submitted by Fa Qing in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

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Abstract

In the early āgamas and nikāyas, *prajñā* is integrated with the practice of *śīla* and *samādhi*. Primarily, it is the true understanding of the Four Noble Truths.

In Sarvāstivāda, *prajñā* is explained along with *jñāna*, *dṛṣṭi* and other technical terms related to the mental function of understanding. In particular, it is defined as the discernment of dharma (*dharma-pravicaya*). In the context of the spiritual realization of the Four Noble Truths, it is also defined as *ākāra* (aspect or mode of mental comprehension). Thus, compared to the other Buddhist traditions—preceding, contemporaneous and subsequent—the Sarvāstivāda assigned the widest scope of meaning to *prajñā*. *Prajñā* comprises all kinds of *jñāna* and *dṛṣṭi* (excepting the eye). In terms of function and nature, it may be pure or impure, correct or erroneous. However, notably, the Pāli abhidhamma tradition is in alignment with the standpoint of the Early Buddhism in confining *paññā* to the positive aspects alone. Vasubandhu's criticisms concerning the Vibhāṣā were answered by Saṅghabhadra; in many cases these criticisms were rejected on the ground that Vasubandhu did not properly understand the Vibhāṣā.

In the Early Buddhism (at least as evidenced by the āgama texts), *sarvajñatā* is attributed to the Buddha. For the Sarvāstivādins, *sarvajñatā* is the Buddha's knowledge only. It was probably later on, that the *Prajñāpāramitā* literature came to speak of three kinds of knowledge (*sarvajñatā*, *mārgajñatā* and *sarvākārajñatā*), and then attributed *sarvajñatā* to the śrāvakas and pratyekabuddhas.

In the *Prajñāpāramitā Sūtras*, *prajñāpāramitā* is a designation for the highest purport. In practicing *prajñā*, a practitioner concentrates on observing everything as

śūnya. *Prajñā* in the highest sense or *prajñāpāramitā* is that which enables one to be not attached to anything, and to accept reality-just-as-it-is without conceptual bifurcation. This is a common theme in all Mahāyāna Buddhist sūtras.

Whereas *prajñā* has various connotations in the Sarvāstivāda abhidharma, it is distinguished from *prajñāpāramitā* in the Upadeśa: Only buddhas and advanced bodhisattvas possess *prajñāpāramitā*; arhats as well as pratyekabuddhas have only *prajñā*. The notion of *prajñāpāramitā* in the *Prajñāpāramitā Sūtras* and the Upadeśa clearly represents a further stage of development in the notion of the perfect spiritual insight of a buddha, replacing the earlier notion of *prajñā* as found in the early sūtras and in the abhidharma.

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Abbreviations

A.	*Aṅguttara Nikāya*, ed. R. Morris and E. Hardy, 5 vols. PTS. 1885-1900. (e.g. A. i. 22 means *Aṅguttara Nikāya*, vol. 1, page 22)
ADV	*The Abhidharmadīpa with Prabhāvṛtti*, ed. Padmanabh S. Jaini. Patna: K. P. Jayaswal Research Institute, 1977.
AKB	*Abhidharmakośabhāṣya* ed. P. Pradhan. Patna: K. P. Jayaswal Research Institute, 1967.
BHSD	*Buddhist Hybrid Sanskrit Dictionary*, ed. Franklin Edgerton.
BD	*Buddhist Dictionary*, Nyanatiloka.
CBE	*The Chinese Buddhist Encyclopedia*, ed. Lan Jifu. Tainan: The SBE Foundation, 1994.
Ch.	Chinese
D.	*Dīgha Nikāya*, ed. T. W. Rhy Davids and J. E. Carpenter, 3 vols. PTS, 1890-1911.
JIBS	*Journal of Indian and Buddhist Studies.*
JIABS	*Journal of the International Association of Buddhist Studies.*
JPS	*Jñānaprasthāna*. T1544.
M.	*Majjhima Nikāya*, ed. V. Trenchner and R. Chalmers, 3 vols. PTS, 1887-1899.
MMK	*[Mūla-]Madhyamakakārikā* (e.g. "MMK VI, 8" means chapter 6, verse 8.)
Monier	*Sanskrit English Dictionary*, ed. Monier Williams.
Vibhāṣā	*Abhidharma-mahāvibhāṣā-śāstra* T1545.
Ny	**Nyāyānusāraśāstra*. T1562.
PED	*Pāli and English Dictionary*, T. W. Rhys Davids and William Stede.
PrS	*Abhidharmaprakaraṇapāda-śāstra*. T1542.
PTS	Pāli Text Society, London.
S.	*Saṃyutta Nikāya*, ed. L. Feer, 5 vols. PTS, 1884-1904.
SJD	梵和大辭典 *Sanskrit and Japanese Dictionary*, ed. Unrai Wogihara 荻原雲來
Skt.	Sanskrit
T	*Taishō-shinshū-daizōkyō* the Chinese Tripiṭaka (e.g. "T1509, 10a 20-25." means number 1509, page 10, column a, line 20 to line 25).
Upadeśa	*Mahāprajñāpāramitopadeśa* T1509.
Vibh.	*Vibhaṅga*, ed. Mrs. Rhys Davids. PTS, 1978.
Vis.	*Visuddhimagga*, ed. C. A. F. Rhys Davids. PTS, 1975. (e.g. Vis. X. Par. 20, p. 336, means Visuddhimagga Chapter 10, paragraph 20, page 336).
Vy	*Sphuṭārthā–abhidharmakośa-vyākhyā: The Work of Yaśomitra*, ed. by Unrai Wogihara. Tokyo: The Publishing Association of Abhidharma-kośa-vyākhyā, 1932-1936.

Chapter 1: Introduction

1. The Centrality of the Concept of Prajñā in Buddhism

There would have been no "Buddhism" had it not been for the profound spiritual experience known as *samyaksaṃbodhi* (Perfect Awakening) of Śākyamuni, the Buddha.[1] However, what is this all-important spiritual experience—revolutionary and profoundest of its kind—according to the Buddhists? It is Perfect Insight or Wisdom, *prajñā* (Pāli: *paññā*), on account of which the Buddha was able to see reality face to face, as it truly is (*yathābhūtam*). With this *prajñā*, the Buddha thoroughly and totally realized (*sākṣātkāraṇa*) the root-cause of the human predicament and the way of its transcendence. When this Perfect Insight arose, the Buddha could not find any ready-made words to describe it. Consequently, he had to express it by newly coining words and imageries and compared this insight to an eye (*cakkhu*) and light (*āloka*) as follows:

> *idaṃ dukkhaṃ ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.*[2] (This is the Truth of Unsatisfactoriness—to me O bhikkhus, arose the eye, knowledge, understanding, wisdom, light with regard to dhammas unheard of before.)

The above description clearly suggests, among other things, that from the very beginning, *prajñā* is of paramount importance for Buddhism. From the Buddhist standpoint, transcendence of the human existential predicament of *duḥkha* (unsatisfactoriness)[3] and the perfection of humanity are possible through the liberating

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[1] The word "buddha" or "buddhas" (without caps) refers to any awakened being, but Buddha (with caps) refers to the historical Śākyamuni.

[2] S. v. 422.

[3] *Duḥkha* (or Pāli *dukkha*) is one of the Four Noble Truths (*cattāri ariyasaccāni*) generally translated by

insight, *prajñā* only. It is for this reason that Buddhism has rightly been called a religion of Wisdom, instead of one of Faith and Revelation. It is no exaggeration to state that the historical development of Buddhism into the various schools—Hīnayāna and Mahāyāna—is in a way the result of the continuous doctrinal ramifications of the Buddhist concept of *prajñā*, whatever the pre-Buddhistic connotation of the term might have been.

There are various impetuses for buddhological developments within the Mahāyāna. However, among them, the most important may be said to be intricately interwoven with the doctrinal development of *prajñā*: The Buddha is said to have various attributes—various powers (*bala*) and various unique qualities (*āveṇika-buddha-dharma*), because his *prajñā* is uniquely perfected.

It would be naïve, however, to assume that buddological developments took place only with the emergence of the Mahāyāna. Such developments, in which the struggle to understand, to investigate, and to define the Buddha's *prajñā* is conspicuous, can be traced to the canonical texts of Early Buddhism, now extant in Pāli and in Chinese translations. This investigation continued to be pursued actively in the abhidharma schools, particularly those of the northern tradition. Eventually, the Mahāyāna came to

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most scholars as "suffering," and it is interpreted to mean that life according to Buddhism is nothing but suffering and pain. Both translation and interpretation are misleading. Dr. Rahula says: "It is because of this translation that many people have been misled into regarding Buddhism as pessimistic. A true Buddhist is the happiest of beings. He has no fears or anxieties. He is always calm and serene, and cannot be upset or dismayed by changes or calamities, because he sees things-as-they-are." He goes as far as suggesting that this word would be better left untranslated. The term *duḥkha*, which represents the Buddha's view of life and the world, has a deep philosophical meaning and connotes an enormously wider sense. It contains the ordinary meaning of "suffering", but in addition it also includes deeper ideas such as "imperfection," "impermanence," "emptiness," "insubstantiality." It is difficult therefore to find one word to embrace the whole conception of the term *duḥkha* as the First Noble Truth, and so it is better to leave it untranslated, than to give an inadequate or wrong idea of it by conveniently translating it as "suffering" or "pain." See, Walpola Rahula, *What the Buddha Taught* (New York: Grove Press, 1974) 16-17; 27.

emphasize distinctively that buddhahood is radically different from arhathood because a buddha's *prajñā* is completely different from that of an arhat. This difference is said to be owing to a buddha's overcoming the two-fold hindrances—hindrance of defilement (*kleśāvaraṇa*) and hindrance of the knowable (*jñeyāvaraṇa*). When both are completely removed, *prajñā* is perfected, and by this perfection of *prajñā*—known as *prajñāpāramitā*—reality is seen as-it-is and one achieves true liberation. As K. L. Dhammajoti[4] has shown, this central Mahāyāna doctrine of the two-fold hindrances had already been well articulated in the northern abhidharma tradition, most probably in the pre-Mahāyāna era. After the emergence of the Mahāyāna, however, there must have been mutual doctrinal influences on the further articulation of the Buddhist concept of *prajñā* between the abhidharma tradition on the one hand and the Mahāyāna on the other.

2. *Scope, Methodology and the Sources of the Present Study*

The foregoing remarks suggest that for a proper understanding and a proper perspective of development in Buddhist thought, an in-depth study of the doctrinal development of *prajñā* in the abhidharma period is a *sine qua non*. The abhidharma constitutes an important link between early Buddhist doctrines on the one hand and Mahāyāna development on the other. To date, however, the few studies which focus directly on or have relevance to the development of *prajñā* in the abhidharma period have mainly been based on the Pāli sources. Thus, in his *Buddhist Insight: The Nature and Function in the Pāli Nikāya*,[5] F. Underwood discusses *paññā* as found in the Pāli sutta

[4] Dhammajoti, K. L. "The Defects in the arhat's Enlightenment—His *akliṣṭa-ajñāna* and *vāsanā*." *Buddhist Studies (Bukkyo Kenkyu)* Vol. XXVII (1998): 65-98.
[5] F. Underwood, *Buddhist Insight: The Nature and Function of Pañña in the Pāli Nikāyas* (Michigan:

only. T. Endo's *The Buddha in Theravāda*[6] is a buddhological study based on the Pāli commentaries. K. Mizuno's *Prajñā in the Primitive Buddhism and Sectarian Buddhism*,[7] in spite of its title, is basically a discussion on the Pāli sources with only brief comparative remarks, here and there, on the northern abhidharma tradition. Accordingly, an in-depth critical study on the doctrinal development of the Buddhist concept of *prajñā*, with special reference to the northern abhidharma tradition, still remains a desideratum. To respond to this lacuna constitutes the aim of our present study.

In our study, we have confined ourselves primarily to the material pertaining to the Sarvāstivāda school, because fortunately we have an abundance of resources on the doctrines of this school preserved in Chinese translation, which have yet to be properly tapped. With a couple of honorable exceptions—mainly those of Louis de La Vallée Poussin,[8] E. Frauwallner,[9] and more recently C. Cox[10]—most Western and Indian studies on Sarvāstivāda doctrines have tended to be based on Vasubandhu's *Abhidharmakośabhāṣya* (AKB), with some reference to Yaśomitra's *Sphuṭārthā Abhidharmakośa-vyākhyā* (Vy). This is understandable, particularly for those scholars who do not read Classical Chinese, as these two important abhidharma texts are preserved intact in Sanskrit. *The Abhidharmadīpa with Vibhāṣāprabhāvṛtti* (ADV), though an important Vaibhāṣika polemic, suffers from the loss of a large number of folios

University Microfilms, 1973).

[6] T. Endo, *The Buddha in Theravāda* (Colombo: Buddhist Culture Center, 1998).

[7] Kogen, Mizuno 水野弘元, "原始仏教および部派仏教における般若について." *仏教教理研究 水野弘元著作選集* 2, (Tokyo: 東京株式會社春秋社 1997).

[8] Louis de La Vallée Poussin, trans. *L' Abhidharmakośa de Vasubandhu*, 6 vols. (Paris: Librairie Orientaliste Paul Geuthner, 1923-1931).

[9] Erich Frauwallner, *Studies in Abhidharma Literature and the Origins of Buddhist Philosophical Systems*, trans. Sophie Francis Kidd (New York: State University Press of New York, 1995).

[10] Collett Cox, *Disputed Dharmas—Early Buddhist Theories on Existence—An annotated Translation of the Section on Factors Dissociated from Thought from Saṅghabhadra's Nyāyānusāra* (Tokyo: Studia Philologica Buddhica, 1995).

and thus, many scholars are inconvenienced in their attempt to make a full-scale critical study. Consequently, the only Indo-European scholar who has studied it substantially so far is its editor, P. S. Jaini.[11] The *Artha-viniścaya-sūtra*, edited by N. H. Samtati,[12] does not offer much by way of doctrinal clarification. Another reason for the scholarly focus on the AKB is that this text is comparatively well-organized and has served for centuries as the fundamental text in Far Eastern Buddhist traditions for the study of the Sarvāstivādin and Sautrāntika doctrines. However, the author of the AKB is well-known to be biased towards the Sautrāntika, so that we must be cautious not to rely exclusively or too heavily on it for our investigation into the doctrinal categories of the Sarvāstivāda. The same remark applies also to the Vy, whose author openly professes to be a Sautrāntika.

In the present study, while taking the full advantage of the Sanskrit originals of the AKB, Vy and ADV, we shall extensively utilize the data in the *Abhidharma-mahāvibhāṣā* (Vibhāṣā) and Saṅghabhadra's **Nyāyānusāra* (Ny),[13] two very important abhidharma texts extant only in their Chinese translations. There is yet another text, **Abhidharma-samayapradīpikā*[14] by Saṅghabhadra of less importance for this study. Needless to say, a full-scale investigation of *prajñā* would require a study of all the abhidharma texts

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[11] P. S. Jaini, ed. *The Abhidharmadīpa with Vibhāṣāprabhāvṛtti* (Patna: K. P. Jayaswal Research Institute, 1977).

[12] N. H. Samtati, ed. *Arthaviniścayasūtra and the Commentary (Nibandhana)* (Patna: K. P. Jayaswal Research Institute, 1971).

[13] T1562, 阿毘達磨順正理論. On the basis of Uigur fragments, Kudara Kōgi supports the Sanskritized title, **Nyāyānusāraśāstra*, suggested by Nanjio. See, Collett Cox, "Kaśmīra: Vaibhāṣika Orthodoxy." *Sarvāstivāda Buddhist Scholasticism*. Ed. Charles Willemen, Bart Dessein and Collett Cox (Brill; Leiden; New York; Löln: Brill, 1998) 245-46. See also, B. Nanjio, *A catalogue of the Chinese Translation of the Buddhist Tripiṭaka* (Oxford: Clarendon Press , 1883) p. 178. K. Kudara, "Uiguru yaku Abidatsumajunshōriron shōhon," *Bukkyogaku kenkyū* 38 (1987): 20.

[14] T1563, 阿毘達磨藏顯宗論. Regarding the Sanskrit title, *Abhidharmapiṭaka-samayapradīpikā-śāstra*, see Collett Cox's explanation: Cox, *Kaśmīra* 242-43n308.

beginning at least with the seven Sarvāstivāda abhidharma texts. However, we have opted to base our study primarily on the Vibhāṣā, AKB (along with its commentaries where appropriate) and Ny, for the following reasons. Firstly, this will make our study more specific in scope. Secondly, in the period after the Vibhāṣā, abhidharma doctrines became much more articulated, which in fact, in an important way, should facilitate a study of this nature. Thirdly, although the Vibhāṣā and Ny contain an abundance of extremely important material for the understanding of Sarvāstivāda/Vaibhāṣika doctrines, because they are extant only in Chinese, these resources have so far been very little tapped.

The Vibhāṣā, purporting to be a commentary on the *Jñānaprasthāna* (JPS)—one of the seven canonical Sarvāstivāda abhidharma texts which the Kāśmīrian compilers of the Vibhāṣā held as the highest authority—consists of 200 fascicles (Ch. *juan*). It is in fact an encyclopedia of northern abhidharma doctrines. The main aim for its compilation, which probably had taken a couple of centuries for its completion, was to purge what the Kāśmīrian Sarvāstivādins regarded as non-orthodox views within their school. In addition, it also offers a critique of all prevalent abhidharma views found incompatible with those of the JPS. Subsequent to this compilation, the Sarvāstivādins who upheld the Vibhāṣā as the central authority, came to assume the position of orthodoxy and were known as the Vaibhāṣikas. Saṅghabhadra's Ny, in 80 fascicles—which is two and half times the size of Xuan Zang's translation of the AKB—is a polemic in defense of the Vaibhāṣika orthodoxy. Throughout this work, the author complains that the orthodox views of the Sarvāstivāda have often been distorted and misrepresented by Vasubandhu in the AKB, which he vows to rectify. Saṅghabhadra proved to be a rigorous theoretician, and in many cases significantly fine-tuned the Vaibhāṣika doctrine, while remaining faithful to Sarvāstivāda orthodoxy. We must therefore take heed of what these two

orthodox works have to say regarding the Sarvāstivādin doctrines and use them as a kind of marker to check the explanations given in the AKB and Vy.

Following an investigation of the abhidharma views, the development in the concept of *prajñā* in Early Mahāyāna sūtras and in the Upadeśa is examined. This is in consideration of the fact that the Upadeśa, which is extant only in Chinese, represents a major doctrinal finalization of the early Mahāyāna concept of *prajñā* and *śūnyatā*. The finalization of these early Mahāyāna concepts can serve as a useful contrastive reference to the development we have found in the period of abhidharma Buddhism. It may be mentioned here that E. Lamotte[15] has given us a translation of only the first 34 fascicles of this work.

By way of a methodological remark, we would like here to add a critical note on the English renderings of the term *prajñā/paññā*. As a technical term, *prajñā* has been translated into English commonly by the word "wisdom." Alex Wayman has pointed out that the English term "wisdom" is cognate with the Sanskrit *vidyā*, the Latin *video*, and the German *wissen*.[16] Wisdom is not an Indo-European cognate of *jñā*; Wayman, therefore, prefers to reserve the translation "wisdom" for *vidyā*. Though Edward Conze translated *prajñā* as "wisdom", he admitted that "wisdom" was only a very approximate equivalent of *prajñā*.[17] Underwood comments:

> In agreement with the judgment that the Buddhist usage of *paññā* is "more precise," a different term from "wisdom" might be suggested as more closely approaching the "precision" of *paññā* in English. In this respect, the English word *insight* seems far more suitable than "wisdom" as a translation for *paññā*, and has been used as such by

[15] E. Lamotte, *Le Traité de la grande Vertu de Sagesse de Nāgārjuna*, vol. 1-5. (Louvain: Université de Louvain, 1944, 1949, 1970, 1976 and 1980).

[16] Alex Wayman, "Notes on the Sanskrit Term *Jñāna*," *Journal of the American Oriental Society*, LXXV, No. 4 (October-December, 1955): 253.

[17] Edward Conze, *Buddhist Thought in India* (London: George Allen and Unwin Ltd., 1962) 53.

a number of scholars.[18]

Underwood has given various reasons for translating *paññā* by the term "insight": a) both words are associated with seeing, vision and eyes. b) This vision of insight (*paññā*) goes beyond the normal visual faculty of sight and operates in a super-sensory mental or spiritual capacity. c) Both *insight* and *prajñā* are said to penetrate the surface of things to reach their "inner character" or "hidden nature." He also states that "insight" has an advantage over "wisdom" due to its currency in psychological, psychiatric, and psychoanalytic terminology. [19] Probably, Underwood was influenced by his contemporary scholars who were seeking psychological terminology for Buddhism. *Prajñā*, as the culminating supreme insight derived from the whole process of Buddhist spiritual training, has a very profound meaning that neither "wisdom" nor "insight" can fully convey. Moreover, in the Sarvāstivāda abhidharma tradition, *prajñā* has a very wide scope: It subsumes all mental functions of understanding—pure or impure, right or wrong, deep or shallow. In such contexts, we shall occasionally render it as 'understanding', a more generic term. The above consideration leads us to the decision that, in general, it is preferable to use the Sanskrit term untranslated. In any case, this term "*prajñā*" already exists as an entry in the English dictionaries.[20]

Another remark pertains to the usage of the term "Vaibhāṣika." We generally feel it justifiable to use it interchangeably with "Sarvāstivāda," since our sources are those of the orthodox Sarvāstivādins who came to be known as Vaibhāṣikas. However, where there is a reference made to an opinion of a non-orthodox (those not basing themselves on

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[18] Underwood 34-35.
[19] *Op. cit.* 36.
[20] E.g: "Prajna," in *The Random House Unabridged Dictionary*, Second Edition, 1987; "Prajna," in Webster's Third New International Dictionary of the English Language, 1961 ed. etc.

the Vibhāṣā as the supreme authority) master or group of Sarvāstivāda, we shall use the term "Sarvāstivāda/Sarvāstivādin" specifically.

Chapter 2: The Development of Prajñā in Early Buddhism

1. General Comments

Early Buddhism in the context of this thesis refers to doctrines preserved in the Pāli suttas and in the four Chinese āgamas. Since this period immediately precedes that of the abhidharma tradition, we consider it desirable to provide an outline of the development of *prajñā* concept of this period. In addition to the discussion of Pāli suttas, some of the aspects explained in Theravāda abhidhamma will be examined.

In the early discourses, the doctrine of *prajñā/paññā* is closely related to that of no-self (*nairātmya/anattā*). Things are said to be no-self because they are dependently co-arising (*pratītyasamutpāda*).[21] "One who sees dependent co-arising sees the dhamma; one who sees the dhamma sees dependent co-arising (*yo paṭiccasamuppādaṃ passati, so dhammaṃ passati; yo dhammaṃ passati, so paṭiccasamuppādaṃ passati.*).[22] Seeing the dhamma is seeing things truly as-they-are (*yathābhūtam*)—seeing with *prajñā*, which is the realization that all things are dependently co-arising, without any fixed, essential nature—the realization that all dhamma are *nairātmya/śūnya* (Pāli: *suñña*—though this notion may not have exactly the same connotation as *śūnyatā* in the Mahāyāna).[23] Since

[21] The Pāli term is *paṭiccasamuppāda*. In the Vis. (Chap. XVII, Pass. 8, p. 16-18), Buddhaghosa has analyzed this term grammatically and theoretically: *paṭiccasamuppāda* consists of two terms: *paṭicco* (adj., "be arrived at" or "dependent") and *samuppāda* (co-arising); or *paṭicca* (having depended) and *samuppāda* (co-arising). *Samuppāda* means "co-arising," not *sammā* (right) *uppāda* (arising), so the best English translation is dependent co-arising.

[22] M. i. 190-91.

[23] The term *śūnyatā* is translated by most scholars as "emptiness." *Śūnyatā* has a profoundly doctrinal meaning, especially for Nāgārjuna. It does not mean that things do not exist at all; rather *śūnyatā* signifies only the absence of unchanging substance. Things are dependently co-arising (*pratītyasamutpāda*), thus they are *śūnya*. Madhyamaka identifies the dependent co-arising with *śūnyatā*. (MMK XXIV 18: *yaḥ pratītyasamutpādaḥ śūnyatāṃ tāṃ pracakṣmahe*. Dependent co-arising, we claim to be *śūnyatā*. T1564,

prajñā is related to *prajñāpāramitā* and *śūnyatā* in the development of *prajñā*, we will discuss the term *prajñāpāramitā* and *śūnyatā* as well.

2. Prajñā/paññā in Early Buddhism

2.1 *Prajñā* and *Śīla*

The Pāli *Soṇadaṇḍa-sutta* of the *Dīghanikāya* has the following statement in its explanation of *paññā*:

> For *paññā*, oh Gotama, is purified by *sīla* (moral virtue), and *sīla* is purified by *paññā*: where one is, the other is, the moral man has *paññā* and the wise man has *sīla*, and the combination of *sīla* and *praññā* is called the highest thing in the world. Just, oh Gotama, as one hand washes the other, or one foot the other, so, oh Gotama, *paññā* is purified by *sīla*... and the combination of *sīla* and *paññā* is called the highest thing in the world.[24]

The corresponding Chinese version of this sūtra is the *Zhong De Jing* (種德經 The Sūtra of Cultivating Virtue), which is contextually the same.[25] Both the Pāli and Chinese versions of this early text show that *paññā* is very closely associated with *sīla* (Skt. *śīla*, moral virtue).

33b:眾因緣生法，我說即是無[空]. All dharmas that are dependent co-arising, we state that they are *śūnyatā*.) *Śūnyatā* is not simply nothingness. For detail explanation, see Gadjin M. Nagao, *Mādhyamika and Yogācāra*, trans. & ed. L. S. Kawamura (New York: State University of New York, 1991) 211. Cf. Gadjin Nagao, *The Foundational Standpoint of Mādhayamika Philosophy*, trans. John P. Keenan (New York: State University, 1989) 4.

[24] D. i. 124: *Sīlaparidhotā hi bho gotama paññā. Paññāparidhotaṃ silaṃ Yattha silaṃ tattha paññā. Yattha paññā tattha sīlaṃ Sīlavato paññā, paññavato sīlaṃ. Sīlapaññānañca pana lokasmiṃ aggamakkhāyati. Seyyathāpi bho gotama hatthena vā hatthaṃ dhoveyya pādena vā pādaṃ dhoveyya, evameva kho bho gotama sīlaparidhotā paññā paññāparidhotaṃ sīlaṃ yattha sīlaṃ tattha paññā, yattha paññā tattha sīlaṃ. Sīlavato paññā paññāvato sīlaṃ. Sīlapaññānañca pana lokasmiṃ aggamakkhāyatīti.* Cf. Maurice Walshe, trans. *Thus Have I Heard* (London: Wisdom Publications, 1987) 131.

[25] T1, 96b, 17: 佛言:...有戒則有慧，有慧則有戒，戒能淨慧，慧能淨戒，種德。如人洗手 左右相須，左能淨右，右能淨左。此亦如是，有慧則有戒，有戒則有慧。戒能淨慧，慧能淨戒，婆羅門！戒慧具者，我說名比丘。

The *Madhyamāgama* contains a passage that explains a person who possesses *prajñā* as one who follows the five precepts and accomplishes wholesome actions:

> One with *prajñā* having suspended killing, is free from killing, [is free from] taking things not given, improper sexual behavior and false speech. [He/she] even having suspended wrong views obtains the proper views, and accomplishes other immeasurable wholesome dharmas.[26]

Prajñā is associated with *śīla*, but *prajñā* is not *śīla*. *Prajñā* is the outcome of one's practice; it is something attained through the practice of *śīla* and the study of the doctrine:

> Sincerely maintain the *śīla*, spiritually practice, study [and] have extensive knowledge. Become accomplished in *dāna* (giving) and attain *prajñā*.[27]

Although *prajñā* and *śīla* are closely associated, in the *Ekottarāgama* the Buddha explains that *śīla* is only a common practice of the mundane world, while *prajñā* is of the highest meaning.

> The world-honored one (*lokanātha*) claims, "the teaching of *śīla* is of the worldly method; the accomplishment of *samādhi* [28] is also of the worldly method, supernormal power (*ṛddhi-pāda*) and those who can fly are also of the worldly method. The accomplishment of *prajñā* is of the highest meaning… [29]

Worldly people can accomplish *śīla* and *samādhi* and gain other supernatural powers, but not *prajñā*. *Śīla* and *samādhi* are the methods to gain *prajñā*. The accomplishment of *prajñā* is the highest goal in Buddhism.

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[26] T26, 762a, 9: 智慧人者斷殺離殺不與取邪淫妄言。乃至斷邪見得正見，及成就餘無量善法。Also, T1, 605c, 11: 奉持禁戒修學博聞。成就布施而得智慧….

[27] T26, 605c, 11: 奉持禁戒修學博聞。成就布施而得智慧。

[28] *Samādhi*, the utmost perfection in mental concentration, lit. "putting together" (*sam+ā+dhā*), means "concentration of the thoughts, abstract meditation, intense absorption etc." (Monier 1159c). *Samādhi* is one of the Seven Factors of Awakening (*bodhyaṅga*, Pāli *bojjhaṅga*), one of the Five Spiritual Faculties (*indriya*) and Powers (*bala*), and the last link of the Eight-fold Path (*mārga*, Pāli *magga*). *Samādhi* is defined as the Four Meditative Absorptions (*dhyāna*, Pāli *jhāna*). See BD 156. Kumārajīva did not translate this term but transliterated it as 三昧 (or 三摩地).

[29] T125, 759c, 4: 世尊告曰。戒律之法者。世俗常數。三昧成就者。亦是世俗常數。神足飛行者。亦是世俗常數。智慧成就者。此是第一之義。是時世尊便說此偈: 由禪得神足 至上不究竟 不獲無為際 還墮五欲中 智慧最為上 無憂無所慮 久畢獲等見 斷於生死有

Śīla is not just an instrument for the attainment of *prajñā*. The Pāli tradition distinguishes two types of *sīla*: *paññatti sīla* and *pakaṭi sīla*. The former may be termed conventional morality.[30] It is the *sīla* of an ordinary being without *paññā*. In this case one struggles to restrain oneself—one will not to do this, nor to do that, or cultivate this or that virtue. One here follows a prescriptive course of action. In the case of *pakaṭi sīla* (natural morality) one needs to struggle no more with *cetanā* (will). This is the case of an awakened being whose actions are a natural expression of his/her *paññā*. One's reason and emotion are perfectly integrated, and one's actions are in perfect alignment with one's insight. The Buddha is thus known as one who is *vijjā-caraṇa-sampanna*—fully accomplished in both knowledge and conduct.

2.2 *Prajñā* is the Fulfillment of one's Practice

At the end of *Soṇadaṇḍa Sutta*, the Buddha answers a question concerning the definition of *paññā*. The sutta says:

> He attains the four *jhānas* (meditative absorption)... he attains various insights... and the cessation of the corruption... Thus he develops wisdom (*paññā*). That, Brahmin, is wisdom (*paññā*).[31]

Prajñā is the outcome of one's practice. The Chinese text gives a very clear definition pertaining to *prajñā*:

> What is *prajñā*? The Buddha said: "If, oh Bhikṣus, through *samādhi* the mind becomes pure, uncontaminated, yielding, trained, and dwells steadily, then the three kinds of wisdom (*trividyā*)[32] will be attained. When *avidyā* (ignorance/darkness) is

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[30] Sangharakshita, *A Survey of Buddhism, its Doctrine and Methods through the Ages* (Birmingham: Windhorse Publications, 7th edition, 1997) 168.

[31] Walshe, *Thus Have I Heard* 131. The Pāli text has a great amount of repetition, thus, I quote from the English translation by Maurice Walshe

[32] *Trividyā* means in Buddhism one who has realized three kinds of knowledge: remembrance of former rebirths (*pubbe-nivāsānussati*), the divine eye (*dibba-cakkhu*), extinction of all cankers (*āsavakkhaya*). In Chinese, the Three kinds of wisdom are: 1). 宿命智證明 *pūrva-nivāsānusmṛti-jñāna-sakṣāt-kriya- vidyā;*

> removed, the light of *prajñā* will arise. When darkness is destroyed, the light of Great Dharma [33] will arise. [Thus] knowledge freed of all cankers (*āsrava-kṣaya-jñāna*) is reached. How so? It is gained by training oneself in fortitude, concentration, perseverance, and the enjoyment of dwelling alone. Oh Brahmin! This is called accomplishment of *prajñā*.[34]

So *prajñā* is the final attainment of one's practice and it is gained through the proper process of practice, i.e. the constant practice of *samādhi* by which the three kinds of wisdom are gained.

2.3 *Prajñā* as the Spiritual Insight into the Four Noble Truths

In the *Majjhimanikāya*, the Buddha explained that one who has *prajñā* has understood the Four Noble Truths. It reads:

> Oh, Friend! In what respect is one called the wise (*paññavā*)? Because one knows clearly, one knows clearly, oh friend, therefore, one is called the wise. What does one know clearly? One knows clearly, "This is *dukkha*."[35] One knows clearly, "This is the cause of *dukkha*." One knows clearly, "This is the cessation of *dukkha*." One knows clearly, "This is the Path leading to cessation of *dukkha*." Because one knows clearly, one knows clearly, oh friend, therefore, one is called the wise.[36]

The text also says that those who have no *paññā* (*duppañña*) are so called because they do not understand (*nappajānanti*) the Four Noble Truths. In the Chinese *Mahākauṣṭhila Sūtra* of *Madhyamāgama*, *prajñā* refers to the situation in which one sees the human situation as-it-is, i.e. one truly understands the Four Noble Truths:

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2). 生死智證明 *cyuty-upapāda-jñāna-sākṣāt-kriya-vidyā*; 3). 漏盡智證明 *āsrava-kṣaya-jñāna-sākṣāt-kriya-vidyā* (For more explanation, see CBE 375 a-b).

[33] The word "dharma" has many meanings and it is difficult to render it into English. In this thesis, usually Dharma with a capital "D" refers to teaching, especially Buddha's teaching; otherwise it refers to phenomena. Dharma is widely used as an English term, so it is better to be untranslated.

[34] T1,96c, 7-12: 云何為慧？佛言，若比丘以三昧心清淨無穢，柔軟調伏住不動處，乃至得三明。除去無明生於慧明，滅於暗冥生大法光出漏盡智。所以者何？斯由精勤專念不忘，樂獨閑居之所得也。婆羅門！是為智慧具足。

[35] See fn. 3.

[36] M. i. 292: *Kittāvatā nu kho āvuso paññava ti vuccatiti.—Pajānāti pajānātiti kho āvuso, tasmā paññavā ti vuccati, kiñ ca pajānāti: idaṃ dukkhan ti pajānāti, ayaṃ dukkhasamudayo ti pajānāti, ayaṃ dukkhanirodho ti pajānāti, ayaṃ dukkhanirodhagāminī paṭipadā ti pajānāti. Pajānāti pajānātiti kho āvuso, tasmā paññavā ti vuccatiti.*

> What is *prajñā*? Venerable (*ayuṣmat, sthavira*) *Mahākauṣṭhila* responds, "Because it knows thus, it is called *prajñā*." What is known? Know that this is *duḥkha* just-as-it-is (*yathābhūtam*). Know that this is the cause of the *duḥkha*. Know that this is the cessation of *duḥkha*. Know that this is the Path to the cessation of *duḥkha*. Know just-as-it-is, thus, *prajñā* is expounded.[37]

In the *Ekottarāgama*, the explanation on *prajñā* is connected also with the Four Noble Truths:

> He asks, "What is the faculty of *prajñā*?" [Answer:] To know *duḥkha*. To know the cause. To know the cessation. To know the Path. This is called the faculty of *prajñā*.[38]

Again, there is another passage:

> Oh Bhikṣus, how is the emancipation [by] *prajñā*? Oh, Bhikṣus, it is to observe the Truths of *duḥkha*, of the cessation, of the cause, of the cessation and of the Path [leading to its cessation]. To know just-as-it-is. Such, oh Bhikṣus, is the emancipation [by] *prajñā*.[39]

In the *Saṃyuktāgama*, the term "如實 *ru shi*" ("just-as-it-is") is repeated many times in reference to *prajñā*. The wise observes the Five Aggregates as "just-as-it-is."[40] In the *Madhyamāgama*, *prajñā* is explained as the observance of the nature of all dharmas—impermanent and changing:

> How is the Path obtained from *prajñā* and not from ignorance (*moha*)? Answer: Oh Bhikṣus! Practice *prajñā* and observe the dharmas which are of the nature of arising and ceasing.[41]

The phrase, "practice *prajñā* and observe the dharmas which are of the nature of arising and ceasing" is restated seven times.[42]

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[37] T26, 790b, 16: 何者智慧。尊者大拘絺羅答曰。知如是故說智慧。知何等耶。知此苦如真。 知此苦習。知此苦滅。知此苦滅道如真知如是故說智慧。

[38] T125, 779b, 4: 彼云何名智慧根。所謂知苦知集知盡知道。是謂名智慧之根。

[39] T125, 776a, 6: 云何比丘智慧解脫。於是比丘觀苦諦集[滅]道諦。如實知之。如是比丘智慧解脫。

[40] T99, 2c, 8-14: 爾時世尊告諸比丘。我昔於色味。有求有行若於色味隨順覺。則於色味 以智慧如實見。如是於受想行識味。...

[41] T26, 952a, 2: 云何道從智慧非愚癡得。謂比丘修行智慧觀興衰法。

[42] T26, 423b, 1; 423c, 12; 450b, 12; 450c, 12; 492b, 2; 542a, 2; 794a, 6: 修行智慧觀興衰法

From one aspect, *prajñā* is an awareness of the human conditions, i.e. one truly understands the Four Noble Truths. On the other hand, *prajñā* is the final attainment that begins with the understanding of the Four Noble Truths, the practicing of *śīla*, *dāna*, and the studying of the doctrine. The *Madhyamāgama* explains:

> Do not be deluded with regard to *duḥkha*, its cause, its cessation, and the Path to its cessation. Attain confidence, observe the *śīla*, possess extensive learning, be charitable and accomplish *prajñā*.[43]

In brief, *prajñā* is a process of practicing the Buddha-Dharma. One begins by understanding the human predicament or human condition just-as-it-is and the Four Noble Truths, and thus realizing the characteristic of all phenomena to be that which is always changing. Then, the practitioner practices *śīla* and all wholesome things and through the practice of *samādhi* one finally obtains *prajñā*. In other words, *prajñā* refers to proper understanding of the Buddha-Dharma and to means of spiritual practice. It is clear that in Early Buddhism the practice of *śīla* and *samādhi* and the understanding of the Four Noble Truths are stressed.

3. *Prajñā in Theravāda Abhidhamma*

In the *Vibhaṅga*, the second book of the *Abhidhammapiṭaka*, there is a Pāli phrase which is repeated frequently in referring to *paññā*: "*amoho dhammavicayo sammādiṭṭhi*—absence of delusion, investigation of doctrine and proper view."[44] The text explains four kinds of *paññā*:

1. *cintāmayā paññā*—*paññā* arising from reflection

[43] T26, 499b, 4: 不惑苦習滅道。得信持戒博聞惠施。成就智慧。

[44] Vibh. 325-326. This phrase is also repeated eleven times to describe *paññā*. See Vibh. 327-328.

2. *sutamayā paññā—paññā* arising from listening

3. *dānamayā paññā—paññā* arising from giving

4. *sīlamayā paññā—paññā* arising from moral virtue.

In the *Dīghanikāya*, the Buddha explains that there are three kinds of *paññā*: *cintāmayā paññā*, *sutamayā paññā*, *bhāvanāmayā paññā* (*paññā* arising from cultivation).[45] Though the *Dīghanikāya* does not mention the other two kinds of *paññā*—of giving and of moral virtue, the Buddha does emphasize the intimate relationship between moral virtue and *prajñā*. It is noteworthy that giving and moral virtue are included in the six *pāramitās*. In the same passage of the *Dīghanikāya*, there are three other kinds of *paññā*: *paññā* of a Learner (*sekkha*), of a non-Learner (*asekkha*, i.e. arhats), and of the one who is neither a Learner nor a non-Learner.[46]

In another abhidhamma book of Theravāda, the *Dhammasaṅgaṇi*, there is the following passage describing *paññā*:

> What on that occasion is the faculty of *paññā*? The *paññā* which therein is understanding (*pajānanā*), investigation (*vicaya*), further investigation (*pavicaya*), investigation of the doctrine (*dhammavicaya*), discernment (*sallakkhaṇā*), discrimination (*upalakkhaṇā*), distinction (*paccupalakkhaṇā*), erudition (*paṇḍiccaṃ*), proficiency (*kosallaṃ*), subtlety (*nepuññaṃ*), criticism (*vebhavyā*), reflection (*cintā*), analysis (*upaparikkhā*), breadth (*bhūrī*), sagacity (*medhā*), a "guide" (*pariṇāyikā*), intuition (*vipassanā*), intelligence (*sampajaññaṃ*), a "goad (*patodo*)"; *paññā* as a height, *paññā* as light, *paññā* as glory, *paññā* as splendor, *paññā* as a precious stone; the absence of delusion, investigation of the doctrine, proper views—this is the *paññā* that there then is.[47]

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[45] D. iii, 219.

[46] *Loc. cit. Tisso paññā: sekkhā paññā, asekkhā paññā, nevasekkhā nāsekkhā paññā. Aparā 'pi tisso paññā: cintāmayā paññā bhāvanāmayā paññā.*

[47] *Dhammasaṅgaṇi*, ed. Edward Müller (London: PTS, 1978) 11: *Katamaṃ tasmiṃ samaye paññā pajānanā vicayo pavicayo dhammavicayo sallakkhaṇā upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ nepuññaṃ vebhavyā cintā upaparikkhā bhūrimedhā pariṇāyikā vipassanā sampajaññaṃ patodo paññā paññindriyaṃ paññābalaṃ paññāsatthaṃ pannāpāsādo paññā-āloko paññā-obhāso paññāpajjoto paññāratanaṃ amoho dhammavicayo sammādiṭṭhi—idaṃ tasmiṃ samaye paññindriyaṃ hoti.* Cf. Caroline A. F. and Rhys Davids, trans. *A Buddhist Manual of Psychological Ethics* (Oxford: PTS 1993) 15-16.

In this passage, the aspect pertaining to discernment of dhamma is highlighted. The explanation of *paññā* in this passage as the absence of delusion, investigation of the doctrine, proper views is the same as that in the Vibhaṅga.[48] This is also the general view on *paññā* of the Theravāda abhidhamma. Thus, it may be understood that in Theravāda abhidhamma stress is laid upon studying the doctrine and having proper views, while at the same time the discernment of dharma is highlighted as the means to the proper understanding of the Buddha's teaching and of ultimate salvation. This latter highlighted aspect agrees with the Sarvāstivāda definition of *prajñā* as *dharmapravicaya*, highlighted as the only means of salvation.[49]

4. *Prajñāpāramitā*

The early Chinese translators translated *pāramitā* as "crossed over (度 *pāram* + *ita*)" as exemplified by Saṅghadeva who translated the *Ekottarāgama* in CE 397.[50] Later, in the abhidharma and Mahāyāna texts, *pāramitā* remained in its transliterated form. Traditionally, there are two kinds of explanation concerning the purport of *prajñāpāramitā*:

1. Perfection of *prajñā*;
2. *Prajñā* can help one cross over to the other shore.

Recently, Shongo Watanabe has studied its terminology from the Sanskrit version of *Pañcaviṃśatisahasrikā Prajñāpāramitā*. In addition to these two meanings, he indicated

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[48] See on page 16.
[49] See on page 40. Cf. AKB, p.2.
[50] T125, 550a; 645b.

that there are two other meanings:[51]

1. Which can not be conceived (*nopalabdha*). The object of conceiving cannot be recognized i.e. the *prajñā* of all buddhas cannot be conceived.

2. Which is subsumed (*antargata*)

From the phrase, *prajñāpāramitāyāṃ tathatā 'ntargatā, bhūtakoṭir antargatā, dharmadhātur antargataḥ tenocyate prajñāpāramiteti*, it is clear that the term *prajñāpāramitā* includes the domain of *tathatā, bhūtakoṭi*,[52] Dharma-realm.[53]

In a later Mahāyāna abhidharma text, *Abhidharmasamuccaya-vyākhyāna* (Sthiramati's commentary on Asaṅga's *Abhidharmasamuccaya*), there are also mentioned six *pāramitās*. Sthiramati gives a long explanation on the meaning of *prajñāpāramitā*.[54]

1. The Utmost (最勝 *zui sheng*): 12 kinds of Utmost

2. Perfection (圓滿 *yuan man*): The perfection of bodhisattva and the perfection of the Buddha

3. What the buddhas and bodhisattvas have done and reached (一切佛菩薩所為所到 *yi qie fo pu sa suo wei suo dao*)

4. One has reached the other shore which is to be known (到所知彼岸 *dao suo zhi bi an*)

5. Help oneself and others to cross the great ocean of the suffering of birth and death (令自他越度生死大苦海 *ling zi ta yue du sheng si da ku hai*)

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[51] Shongo Watanabe, "Four Kinds of Interpretation on the Terminology of *Prajñāpāramitā*," *JIBS* Vol. XLVI No.2 March 1990: 132-137.

[52] Lit. real end. It is equivalent to Pāli *koṭi-gata*, having reached the end = perfection, salvation, the true goal. Cf. BHSD 410.

[53] Watanabe 136.

[54] T1606, 746c-748b.

4.1 *Prajñāpāramitā* and *Pāramitās* in the Early Āgamas and Nīkāya

In the *Ekottarāgama*, the six *pāramitās* are mentioned.[55] In the *Khuddakanikāya* of the Pāli tradition, the ten *pāramitās* are explained.[56] In the early Sūtras, the six *pāramitās* are discussed in the context of the previous life stories of the Gautama Buddha:

> The world-honored one speaks of six highest crossed over (perfection): giving, moral virtues, fortitude, effort, meditative absorption and *prajñā*. Their strength is like the new moon, [through which] one swiftly crosses over to the ultimate and sees all dharmas.[57]

With respect to the six *pāramitās*, the *Ekottarāgama* states:

> The Buddha tells Maitreya bodhisattva: "If the bodhisattva-mahāsattva practices the foundations of four dharmas,[58] he will accomplish the six *pāramitās* and quickly gain the supreme perfect awakening (*anuttara-samyasaṃbodhi*).[59]

Here, the six *pāramitās* are identified as the practice of foundational characteristics of dharmas. In the nikāya, there is mention of the Three Characteristics of Dharmas (*tilakkhaṇa*): *anicca*, *dukkha* and *anattā*: "Whether Perfect Ones appear in the world, or whether Perfect Ones do not appear in the world, it still remains a firm condition, an immutable fact and fixed law: that all formations are impermanent, that all formations are subject to *duhkha*, that everything is without a self."[60] The Pāli nikāyas do not mention the foundations of four dharmas nor do they explain that *pāramitās* are connected with

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[55] T125, 550a; 645b.

[56] *Buddha Vaṃsa and Cariyāpiṭaka*, ed. N. A. Jayawickrama (London: PTS, 1974) 16-20.

[57] T125, 550a, 13: 人尊說六度無極 布施持戒忍精進 禪智慧力如月初 速度無極睹諸法...

[58] *Ekottarāgama* lists the four as (T125, 639a, 3; 640b, 8): 1, all dharmas are impermanent, 2, all are *duḥkha*, 3, all are no-self, 4, *nirvāṇa* and permanent calmness. T125, 640b, 8-11: 今有四法本末。如來之所說。云何為四。一切諸行無常。是謂初法本末。如來之所說。一切諸行苦。是謂第二法本末。如來之所說。一切諸行無我。是謂第三法本末。如來之所說。涅槃為永寂。是謂第四法本末。如來之所說。是謂諸賢。四法本末。如來之所說。

[59] T125, 645b, 2: 佛告彌勒。若菩薩摩訶薩行四法本。具足六波羅蜜。疾成無上正真等正覺。

[60] A. iii. 134; also, *Saṃyutta-Nikāya*, iv. 28.

the Three Characteristics of Dharmas. In Pāli nikāya, ten *pāramī* are mentioned:[61]

Come, I will examine the things making a buddha, here and there, above, below, [in] the ten quarters, as far as the ideational element.

Examining, I saw then the first perfection, that of Giving (*dānapārami*) the great path pursued by the great seers of old. You, having made firm, undertake and go on to this first perfection, that of Giving, if you wish to attain Awakening. As a full jar overturned by whatever it may be discharged the water completely and does not retain it there, so, seeing supplicants, low, high or middling, give a gift completely like the overturned jar. But not these few only can be the buddha-things. I will examine other things too that are maturing for Awakening.

Examining, I saw then the second perfection, that of Morality (*sīlapārami*), followed and practiced by the great seers of old...

Examine, I saw then the third perfection, that of Renunciation (*nekkhammapārami*), followed and practiced by the great seers of old...

Examining, I saw then the fourth perfection, that of Wisdom (*paññāpārami*), followed and practiced by the great seers of old.

You, having made firm, undertake and go on to this fourth perfection, that of Wisdom, if you wish to attain Awakening. And as a monk, looking for alms, not avoiding low, high or middling families, acquires sustenance thus, so you, questioning discerning people and the time, going on to the perfection of Wisdom, will attain Self-Awakening. But not these few only can be the buddha-things, I will examine other things too that are maturing for Awakening.

Examining, I saw then the fifth perfection, that of Energy (*viriyapārami*), followed and practiced by the great seers of old...

Examining, I saw then the sixth perfection, that of Patience (*khantipārami*), followed and practiced by the great seers of old...

Examining, I saw then the seventh perfection, that of Truth [-speaking] (*saccapārami*), followed and practiced by the great seers of old...

Examining, I saw then the eighth perfection, that of Resolute Determination (*adhiṭṭhānapārami*), followed and practiced by the great seers of old...

Examining, I saw then the ninth perfection, that of Loving-kindness (*mettapārami*), followed and practiced by the great seers of old...

Examining, I saw then the tenth perfection, that of Equanimity (*upekkhāpārami*),

[61] *Buddha Vaṃsa and Cariyāpiṭaka* 16-20.

followed and practiced by the great seers of old...

> So few as these only are those things in the world maturing for Awakening. There is nothing elsewhere beyond these. Be established firmly in them.[62]

These ten *pāramīs—dānapārami, silapārami, nekkhammapārami, paññāpārami, viriyapārami, khantipārami, saccapārami, adhiṭṭhānapārami, mettapārami* and *upekkhāpārami*, explained in the *Buddhavaṃsa* (Chronicle of Buddhas), can lead people to buddhahood. Apart from the *Buddhavaṃsa*, there are two other canonical works that mention these ten *pāramitā/pāramī*: the *Cariyāpiṭaka* (Basket of Conduct) and *Jātaka* (the Birth Stories).[63] The *Cariyāpiṭaka* is a small collection of stories concerning the *pāramitā*. It does not use the term *pārami*, which is used in the *Buddhavaṃsa*, but the term *pāramitā* is used. Though there are only seven *pāramitās* named, the other three *pāramitās* (*paññā, viviya* and *khanti*) are implied.[64]

The ten *pāramīs* were developed and brought to maturity by the Bodhisattva Gautama in his former lives, and his way of practicing them is illustrated in one of the Birth Stories.[65] A long and methodical exposition of *pāramitā* is given in the concluding Miscellaneous Section (*pakiṇṇakakathā*) of the Commentary to *Cariyapiṭaka*.[66] In the *Visuddhimagga* (The Path of Purification),[67] it is said that through developing the four Sublime States of loving-kindness, compassion, altruistic joy, and equanimity, one may perfect these *pāramitās*.

In brief, the āgamas explain the six *pāramitās* in relation to the foundational

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[62] *The Minor Anthologies of the Pāli Canon, Part III, Chronicle of Buddhas and Basket of Conduct*, trans. I. B. Horner (London: PTS, 1975) 19-23

[63] *Jātaka*, I. (London 1877): 73

[64] I. B. Horner, "Preface (*Basket of Conduct*)," *The Minor Anthologies of the Pāli Canon*, Part III (London: PTS, 1975): VI.

[65] *Jātaka*, I. 73

[66] BD 125.

[67] Vis. IX. Par. 124, p. 325.

characteristics of four dharmas, but nikāyas explain the ten *pāramitās*.

4.2 *Pāramitās* in the Abhidharma Tradition

In the Vibhāṣā, traditionally ascribed to Kātyāyanīputra (1st century BCE),[68] only four *pāramitās* are mentioned:[69]

> As explained, the bodhisattva practices for three "World-period" (*kalpa*),[70] of an un-measurable time (*asaṃkhya*),[71] the four *pāramitās* and gains perfections, i.e. *dānapāramitā, śīlapāramitā, vīryapāramitā* and *prajñāpāramitā*...

The Vibhāṣa also mentioned traditions other than the Kāśmīrian and in making reference to them, the text states, "...Foreign Masters[72] say..." and then an explanation of the six *pāramitās* follows:

> Foreign Masters say that there are six *pāramitās*, i.e. adding *kṣānti* (fortitude) and *dhyāna* (meditative absorption) to the former four *pāramitās*. All Śāstra masters in Kaśmīra say, the later two *pāramitās* are included in the former four [*pāramitās*], i.e. *kṣānti* is included in the *śīla* (moral virtue); *dhyāna* is included in *prajñā*, because when either *śīla* or *prajñā* is completed the other is completed. Further, there is another explanation on six *pāramitās*, i.e. "listening" and *kṣānti* are added to the former four *pāramitās*. When the bodhisattva can fully receive and remember (*dhāyayati*) the twelve divisions of the Buddhist canon (*dvādaśāṅga-buddha-vacana*) explained by the Tathāgata, the "listening" *pāramitā* is said to be fulfilled. When the bodhisattva claimed *kṣānti*, the king, Kaliṅgarāja (Kalirāja) cut off and dismembered his body, but he had no sense of hatred; on the contrary he used a compassionate speech making vows to benefit others. Up to here, *kṣānti-pāramitā* is said to be fulfilled. These two are also included in the former four [*pāramitās*]. *Kṣānti* as explained before is included in *prajñā*. Although it is possible to call all merits "*pāramitā*," however, according to clear enhanced meaning, there are only four.[73]

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[68] See, Hajime Nakamura, *Indian Buddhism* (1987; Delhi: Motilal Banarsidass, 1989) 107nn42-43.

[69] *The Abhidharma-mahāvibhāṣā-śāstra*, by Kātyāyanīputra (1st century BCE) trans. Xuan Zang (CE 656-659) T1545, 892a-24: 如說菩薩經三劫阿僧企耶！修四波羅蜜多而得圓滿：謂施波羅蜜多，戒波羅蜜多，精進波羅蜜多，般若波羅蜜多…

[70] *Kalpa* is an inconceivable long space of time, an eon. It has 4 divisions: World-dissolution, continuation of the chaos, World-formation, continuation of the formed world. See, BD 76.

[71] Cf. T1509, 86c-19c. SJD 165b.

[72] CBE 2216b, Foreign Masters (外國師), also called Western Masters (西方師 *pāścātyāḥ*), refers to abhidharma teachers from Northern India Gandhāra, west of Kaśmīra.

[73] T1545, 892b, 23: 外國師說，有六波羅蜜多：謂於前四加忍靜慮，迦濕彌羅國諸論師言，後二波羅蜜多即前四所攝：謂忍攝在戒中，靜慮攝在般若，戒慧滿時即名彼滿故，復有別說，六波羅

The AKB (Paramārtha's translation) gives the following definition that pertains to *pāramitās*:

> Why are these six named *pāramitā*? It is because one reaches the perfection of virtue's limits.[74]

Saṅghabhadra defines:

> Each one reaches the other shore of prefect virtue, thus, the six are called *pāramitās*.[75]

Thus, the word *pāramitā* clearly denotes the sense of perfection. The Chinese rendering of "crossed over" (度 *du*) agreeing with the Tibetan tradition, follows the derivation: *pāram* (other shore) + *ita* ("gone" from √i, "go"). The other derivation of the term is: *parama* (highest) → *pārama*→ *pāramī* → *pāramī* + *tā*. It is clear that whichever derivation we adopt, the sense is clearly the perfection of spiritual virtue.[76]

In the Sarvāstivāda abhidharmas, there are two explanations regarding the number of *pāramitās*: 1). *pāramitās* are explained as four in the Vibhāṣā, and 2). *pāramitās* are said to six according to those from Western Kaśmīra. In either case, four *pāramitās* or six *pāramitās*, they are all explained in reference to Gautama Buddha's former life.

蜜多：謂於前四加聞及忍，若時菩薩能遍受持如來所說十二分教，齊此聞波羅蜜多名為圓滿，若時菩薩自稱忍辱被羯利王割截支體，曾無一念忿恨之心，反以慈言誓願益彼，齊此忍波羅蜜多名為圓滿，此二亦在前四中攝，忍如前說聞攝在慧，雖諸功德皆可名為波羅蜜多，而依顯了增上義說，故唯有四。

[74] T1559, 249c-23: 此六云何名波羅蜜多。由至自圓德際故。

Cf. Louis de La Vallée Poussin, *L'abhidharmakośa de Vasubandhu, Quatrième chapitre* (Paris: Paul Genthner, 1924) 231. Also see the English Trans. by Leo M. Pruden, *Abhidharmakośabhāṣyam* (Berkeley: Asian Humanities Press, 1988) 694: The *pāramitās* receive the name of *pāramitā* because they have arrived (*gamanāt*) at the other shore (*pāram*) of the other shore of the totality of the perfections proper to each of them.

[75] T1563, 889a-25; and Ny, T1562, 591c-21: 別別能到圓德彼岸故。此六名波羅蜜多。

[76] For a discussion of the derivation of the term, cf. BHSD 341a-342a.

5. *Śūnyatā/Suññatā in Early Buddhism and Abhidharma*

In the Mahāyāna *Prajñāpāramitā Sūtras*, *prajñā* is explained principally by the term "*śūnyatā*":

> One should know that all dharmas—conditioned (*saṃskṛta*) dharmas and unconditioned (*asaṃskṛta*) dharmas—are in accord with *śūnyatā*. One should know that fundamental nature also is in accord with *śūnyatā*. This is in concordance with *prajñāpāramitā*.[77]

In conformity with *śūnyatā*, one accepts reality just-as-it-is; there is no attachment, no argument, no conceptual proliferation (*prapañca*).[78] There is no difference among

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[77] T221, 5c23-25: 當知一切諸法有為法無為法亦與空合。當知本性亦與空合。是為應般若 波羅蜜。 Also T223 222c25-26.

[78] The original Sanskrit for the Chinese 戲論 is *prapañca* (Pāli: *papañca*) according to Kumārajīva's translation of *Madhyamakakārikā*, where he translated *prapañca* as 戲論 (T1564, 1b; 24a; 31a. MMK Dedicatory Verse; XVIII 9; XXII 15). It is difficult to define its meaning. There are three translations for *prapañca* in the Chinese Scriptures: 戲論 (frivolous discoursing), 虛偽 (falsehood), 妄想 (fallacious thought) (SJD 859a).

According to the *Pāli English Dictionary*, the word *papañca* literally means "spreading out, expansion, diffuseness" (PED: 412b). The Tibet *spros (pa)*, also means "spreading out" (BHSD 380b). In the *Buddhist Dictionary*, Ven. Nyanātiloka Mahāthera suggests the following meanings for *papañca*: "expansion, conceptual proliferation, 'diffuseness' or 'manifoldness' of the world." He further draws attention to the *Madhupiṇḍika* formula of sense perception, a portion of which he quotes and translates: "...'*yaṃ vitakketi taṃ papañcet, yaṃ papañceti tatonidānam purisaṃ papañcasaññāsaṇkhā samudācar anti'*, 'which I venture to translate thus: 'whatever he differentiates, by reason thereof, ideas and considerations of differentiation (*papañcasaññāsaṅkhā*) arise in him'" (BT 123)

Ven. Ñāṇamoli Thera has the following comment on "*papañca*" in *The Path of Purification* (Colombo, A. Semage, 1964: p. 578n17): "The sense in which the word is used in the Suttas is that of diversifying and is best exemplified at M. I, III: 'Friends, due to eye and to a visible object eye-consciousness arises. The coincidence of the three is contact. With contact as condition there is feeling. What a man feels that he perceives. What he perceives he thinks about. What he thinks about he diversifies (*papañceti*). Owing to his having diversified, the evaluation of diversifying perceptions besets a man with respect to past, future, and present visible objects, and so on...." So, here he rendered *papañca* as "diversifying."

A. K. Warder renders it as "differentiation": "Happiness consists in the calming of these differentiation [*prapañca*]." See A. K. Warder, *Indian Buddhism* (Delhi: Motilal Banarsidass, 1970) 384.

S. Katsura translated it as "multiplicity" (Manuscripts of translation of *Mūla-madhyamaka-kārikā*, 1996). Gadjin Nagao comments: "The term fabrication (*prapañca*) refers to the mental production and verbal communication of phenomenal beings, based on the discriminative and constructive activities of conceptualization and judgment." See, Nagao, *Foundational* 10.

Bhikkhu Ñāṇananda discussed this term extensively from Early Buddhism, Māhāyana to Vedānta. Although he did not give a fixed translation for the term, he suggested that the term primarily denotes

things. All things have significance only as concepts. As long as we have a sense of an "I", there will be differentiation or conceptual proliferation. One needs to practice *prajñāpāramitā* but one cannot have a sense of an "I" who is practicing. In the case of reality-just-as-it-is, there is no differentiating of things.

> Do not think that one practices *prajñāpāramitā*; do not think that one does not practice; do not think that one both practices and does not practice; also do not think that one neither practices nor not practices. This is called the practice of *prajñāpāramitā*.[79]

> If a bodhisattva does not course in form (*rūpa*) nor become attached to [its] characteristics, then one practices *prajñāpāramitā*. [If a bodhisattva] does not course in feeling, perception, formations, and consciousness, not become attached to [their] characteristics, then one practices *prajñāpāramitā*.[80]

This statement is somewhat similar to the following found in the *Majjhimanikāya*:

> Whatever exists therein of form, feeling, perception, formations, and consciousness, one sees those states as impermanent, as unsatisfactory ... as void, as not self....[81]

Śūnyatā is the focus of Buddhism although Early Buddhism does not emphasize it—at least in terms of terminology. The focus of abhidharma texts is mainly on dharmas and concepts. In Mahāyāna, *śūnyatā* surely is a salient feature. Venerable Yin Shun has studied *śūnyatā* and its development and relationship among the āgamas, abhidharma and

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conceptual proliferation. "Being derived from '*pra*+√*pañc*' it conveys such meanings as 'spreading out,' 'expansion,' 'diffusensess' and 'manifoldness.' The tendency towards proliferation in the real of concepts may be described in any one of those terms, and this is probably the primary meaning of '*papañca*.'" Bhikkhu Ñāṇananda, *Concept and Reality: in Early Buddhist Thought* (Kandy: Buddhist Publication Society, 1976) 4.

In brief, it is very difficult to render it as one English term: "conceptual proliferation" may be a better translation for the Sanskrit term "*prapañca*."

[79] T227, 538a25: 不念行般若波羅蜜。不念不行．不念行不行．亦不念非行非不行．是名行般若波羅蜜。

[80] T227, 552b4, 若菩薩不行色不著相。即行般若波羅蜜。不行受想行識不著相。即行般若 波羅蜜.

[81] M. i. 436: *So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati*.... Cf. Bhikkhu Ñāṇamoki and Bhikkhu Bodhi trans. *The Middle Length Discourses of the Buddha* (Boston: Wisdom Pub.1995) 540.

Prajñāpāramitā Sūtras. He states:

> ...in short: *Śūnyatā* in the āgamas emphasizes the practical path of liberation. *Śūnyatā* in the Sectarian Buddhism is a gradual inclination towards doctrinal discussion. *Śūnyatā* in the *Prajñāpāramitā Sūtras* is personally realized profound meanings. Nāgajūna's *śūnyatā* unifies concepts (*prajñapti*) and *śūnyatā* in the *Prajñāpāramitā Sūtra*, with dependent co-arising (*pratītya-samutpāda*) and the Middle Path (*madhyamā pratipat*) in the āgamas.[82]

The notion that all dharmas are *śūnya* in Mahāyāna Buddhism does not deviate from the fundamental principles of Early Buddhism—dependent co-arising and Middle Path.

There is no doubt that the motif of the *Prajñāpāramitā Sūtras* is *śūnyatā*, but is there a difference in what *śūnyatā* means among Early Buddhism, abhidharma Buddhism, and Mahāyāna Buddhism? Is *śūnyatā* thematically only for Mahāyānists? In the *Ekottarāgama*, the Buddha taught that *śūnyatā* is the doctrine of all buddhas:

> If one wishes to pay respect to the buddhas in the past and future, [I] say that one should observe the Dharma of *śūnyatā* in the present.[83]

In the following discussion, *śūnyatā* in the āgamas and the nikāyas will be examined.

5.1 *Śūnyatā* relates to Meditational Practice

The teaching of *śūnyatā* appears in diverse ways. In the *Majjhimāgama*, *śūnyatā* is explained as a means for meditation or a place for meditation.

> Ānanda, if a bhikṣu wishes to practice *śūnyatā* more, this bhikṣu should not have a thought of a village, should not have a thought of a person. He should repeatedly have a thought of nothing. In this way, he understands *śūnyatā* with regard to a village, *śūnyatā* with regard to a person. But [for him] there is something not void: the thought of nothingness.[84]

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[82] Yin Shun, Preface, *Investigation on Śūnyatā* 空之探究 by Yin Shun (Taipei: Zhengwen Pub., 1992): 2.
[83] T125, 707c24: 若欲禮佛者，過去及當來：說於現在中，當觀於空法。Also T125, 708a18: 若欲禮佛者、當來及過去；當觀空無法，此名禮佛義.
[84] *Minor Sutra On Śūnya* (小空經) T26, 737a12: 阿難。比丘若欲多行空者，彼比丘莫念村想。 莫念

Here *śūnyatā* is a means for meditation wherein there is nothing existent but one thing or one thought in one's mind, i.e. the perception of *śūnyatā*.

The Larger Sūtra on Śūnya (大空經 *Da kong jing*) explains three kinds of *śūnyatā* as three methods of meditation: internal *śūnyatā*, external *śūnyatā* and internal-external *śūnyatā*. [85] *Śūnyatā* as a method for concentration is well illustrated in the *Majjhimanikāya*:

> And what, friend, is the deliverance of mind through voidness? Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, reflects thus: "This is voidness of a self or of what belongs to a self." This is called the deliverance of mind through voidness.[86]

In order to achieve the deliverance of mind, one goes to a certain place, the reflection on which gives rise to the knowledge of the voidness of perception. Thus, *śūnyatā* is stated in reference to meditational practice.

5.2 *Śūnyatā* is Coterminous with *Anitya*, *Duḥkha* and *Anātman*

In the early *sūtras*, the term *śūnyatā* is always found with the words "*anitya*—impermanence, *duḥkha*— unsatisfactory, *śūnyatā* and *anātman*—no-Self":

人想。當數念一無事想。彼如是知空於村想。空於人想。然有不空唯一無事想。

Also, *Cūḷasuññata Sutta*, M. iii. 106.: *So suññamidaṃ saññāgataṃ gāmasaññāvāti pajānāti. Suññamidaṃ saññāgataṃ manussasaññāyāti pajānāti.Atthi cevidaṃ asuññataṃ yadidaṃ araññasaññaṃ paṭicca ekattanti. Iti yaṃ hi kho tattha na hoti, tena taṃ suññaṃ samanupassati. Yaṃ pana tattha avasiṭṭhaṃ hoti taṃ santamidaṃ atthīti pajānāti. Evampissa esā ānanada, yathābhuccā avipallatthā suññatāvakkanti bhavati.* He understands: "This field of perception is void (*suñña*) of the perception of village; this field of perception is void of the perception of people. There is present only this non-voidness, namely, the singleness dependent on the perception of forest." Thus he regards it as void of what is not there, but as to what remains there he understands that which is present thus: "This is present." Thus, Ānanda, this is his genuine, undistorted, pure descent into voidness. See, Bhikkhu Ñāṇamoki; Bhikkhu Bodhi, *Middle Length* 965-66.

[85] T26, 738c. M. iii. 110f.

[86] M. i. 297-298: *Katamā cāvuso suññatācetovimutti? Idhāvuso bhikkhu araññagato va rukkhamūlagato vā suññāgāragato vā iti paṭisañci kkhati: suññamidaṃ attena vā attaniyena vāti. Ayaṃ vuccatāvuso suññatā cetovimutti.* Cf. Bhikkhu Ñāṇamoki; Bhikkhu Bodhi, *Middle Length* 394.

> ...*Anitya, duḥkha, śūnya* and *anātman*, thus, I exhort you to remember and remember.[87]

> "...*anitya, duḥkha, śūnya, anātman*," he thinks thus, deliberates thus, delicately observes and discriminates thus.[88]

Here, during practice, one reflects upon dharmas as being *anitya, śūnya* etc.[89]

Not only material forms etc. are *śūnya*, but even mental perceptions are *śūnya*, because they are only concepts; all attachments should be eliminated.

> Whatever exists therein of form, feeling, perception, formations, and consciousness, he sees those states as impermanent, as *dukkha*, as a disease, as a tumor, as a barb, as a calamity, as an affliction, as alien, as disintegrating, as *suññatā*, as no-Self.[90]

> By an arahant, friend Koṭṭhita, these five aggregates should be pondered with method as being impermanent, *dukkha*, ... *suññatā* and no-Self.[91]

Thus, impermanence, *dukkha*, *suññatā* and no-Self together pertain to both material and immaterial subjects.

5.3 *Śūnyatā* and *Nairātmya*

In the early *sūtras*, the statement that all dharmas are *śūnya* is an explanation of no-Self. The *Saṃyuktāgama* states:

> All conditioned dharmas are *śūnya* and unattainable, end of passion, beyond desire, *nirvāṇa*. Herein, how can there be "I"?[92]

The same kind of description can be found in the *Saṃyuktāgama* and *Ekottarāgama*:

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[87] T99, 153a11: 無常苦空無我。是故教汝繫念繫念.

[88] T26, 565c4: 無常苦空非我。彼如是思念如是稱量如是審觀分別。 Also, T26, 672b6; 678a4.

[89] Also see note 81.

[90] M. i. 435-36: *Te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati, so tehi dhammehi cittaṃ paṭivāpeti. So tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati.* Cf, Bhikkhu Ñāṇamoki; Bhikkhu Bodhi, *Middle Length* 540

[91] S. iii. 168, *arahatā pikho āvuso koṭṭhita ime pañcupādānakkhande aniccato dukkhato... suññato anattato yoniso masasi kattabbā.* Also, S. iii. 167; A. ii. 128.

[92] T99, 66c10: 一切諸行空寂不可得愛盡離欲涅槃。此中云何有我。 Also, T99, 66b-17.

> Herein [the statement:] "no I, no Self, no person, no creator, also no shape, countenance, teaching, nor instructor," means that all dharmas are *śūnya*. So what is this "I"? The "I" does not have any essence.[93]

Here, "no teaching, no instructor" just as Nāgārjuna's statement: "*na kvacit kasyacit kaścid dharmo buddhena deśitaḥ*"—"No Dharma whatever was taught by the Buddha anywhere about anything" (MMK, XXV, 24). All dharmas are *śūnya*, thus, there is no-Self. The difference between Early Buddhism and Mahāyāna is that the former lays stress on no-Self while the latter on *śūnyatā*.

5.4 *Śūnyatā* Explained as Dependent Co-arising

Nāgārjuna in his *Madhyamakakārikā* explains *śūnyatā* as dependent co-arising (*pratītyasamutpāda*),[94] that in actuality is a restatement of the expression found in early *sūtras*. In the *Ekottarāgama*, *śūnyatā* is explained as dependent co-arising:

> The world-honored one said, "How is it called the Dharma of ultimate *śūnyatā*? When eyes arise, then it arises, do not view where it came from. When it is extinguished, then it is extinguished, do not view where it became extinguished. Provisional names of dharmas and dependent co-arising dharmas are exceptions. What is provisional names and dependent co-arising? Answer: This exists, that exists. This arises, that arises. *Avidyā* (ignorance/darkness) is the condition for formations, formations are condition for consciousness... This is not, that is not. This is extinguished, that is extinguished. *Avidyā* is extinguished, then the formation is extinguished... [95]

In addition to the two *sūtras* titled *suññatā/śūnyatā* in the Pāli *Majjhimanikāya* and Chinese *Madhyamāgama* as mentioned before,[96] there are two other *sūtras* found only in

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[93] T125, 707c29: 此中無我無命無人無所作。亦無形容有教有授者。諸法皆悉空寂. 何者是我。我者無主。

[94] See fn. 23.

[95] T125, 713c15: 世尊告曰。彼云何名為第一最空之法。若眼起時則起。亦不見來處. 滅時則滅。亦不見滅處。除假號法。因緣法。云何假號。因緣。所謂是有則有。此生則生。無明緣行。行緣識。識緣名色。名色緣六入。六入緣更樂。更樂緣痛。痛緣愛。愛緣受。受緣有。有緣生。生緣死。死緣愁憂苦惱。不可稱計。如是苦陰成此因緣。無是則無。此滅則滅. 無明滅則行滅。行滅則識滅...

[96] See on page 27.

the *Saṃyuktāgama*: *The Sūtra on Paramārtha-Śūnyatā* (第一義空經 *Di yi yi kong jing*),[97] and *The Sūtra on Great Śūnyatā Dharma* (大空法經 *Da kong fa jing*).[98] These two *sūtras* are very short and explain *śūnyatā* as dependent co-arising. The former is contextually the same as the *Ekottarāgama* mentioned above. The latter explains *śūnyatā* in terms of dependent co-arising and the Middle Path freed from the two extreme views: the view that body is different from Self and the view that body is identical with Self.[99]

5.5 *Śūnyatā* and the Three *Samādhis*

In the *Prajñāpāramitā Sūtras*, *prajñāpāramitā* is also explained in the context of the practice of the three *samādhis*.

> The Buddha says, "To dwell in the *samādhi* means to be in conformity with *śūnyatā*, signless (*ānimitta*), desireless (*apraṇihita*). All sentient beings are attached to *śūnyatā*, attached to sign and desire. A bodhisattva-mahāsattva settles down sentient beings with the Dharma of *śūnyatā*, signless and desireless, and practices *prajñāpāramitā*.[100]

In the Chinese *Dighāgamas*[101] and *Prajñāpāramitā Sūtras*,[102] the three *samādhis* refer to *śūnyatā*, signless and non-action (*Wuzuo*, 無作). This non-action is used in the same sense as desireless above. The *Mahāprajñāpāramitā Sūtra* states, "Non-action is called 'no desire acting among all dharmas.'"[103] In the *Ekottarāgama*, three *samādhis* are mentioned but the same meaning as explained in the *Prajñāpāramitā Sūtras*:

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[97] T99, 92c.
[98] T99, 84c.
[99] T99, 84c9: 云何為大空法經。所謂此有故彼有。此起故彼起。謂緣無明行。緣行識. 乃至純大苦聚集。緣生老死者。若有問言。彼誰老死。老死屬誰。彼則答言。我即老死。今老死屬我。老死是我所。言命即是身。或言。命異身異。此則一義。而說有種種。若見言命即是身。彼梵行者所無有。若復見言命異身異。梵行者所無有。於此二邊。心所不隨。正向中道。賢聖出世如實。
[100] T221, 91c18: 佛言。住是三昧者。與空無相無願相應。一切眾生皆著於空著於相願. 菩薩摩訶薩。安處眾生以空無相無願之法。行般若波羅蜜。
[101] 長阿含經 T1, 53c13: 云何三修法。謂三三昧。空三昧無相三昧無作三昧。
[102] T223, 254c14; 346c22-27.
[103] T223, 254c17: 無作名諸法中不願作。 Also, T223, 394c26.

> At that time, the World-honored One told the bhikṣus, "[As for] the three *samādhis*, which are the three? *Śūnyatā samādhi*, desireless *samādhi*, signless *samādhi*.[104] How is it called *śūnyatā-samādhi*? The so-called *śūnyatā* means that all dharmas are observed as empty. This is called *śūnyatā-samādhi*. How is it called signless *samādhi*? The so-called signless means that all dharmas are neither thought [about] nor perceived. This is called signless *samādhi*. How is it called desireless *samādhi*? The so-called desireless means that all dharmas are not sought after. This is called desireless *samādhi*.[105]

These three *samādhis* are referred to as *samādhi* based on *śūnyatā*, on being signless and on being desireless. In the Pāli nikāyas:

> "Moreover, three other *samādhis*: concentration on *suññatā*, concentration on the signless, concentration on desireless."[106]

Furthermore, in the *Saṃyuttanikāya* (*Suññatasamādhisuttaṃ*), these three kinds of *samādhis* are explained as the path to emancipation:

> And what, oh bhikkhus, is the path that goes to the uncompounded? Concentration on *suññatā*, signless and desireless. This, oh bhikkhus, is called "the path that goes to the uncompounded."[107]

And,

> Oh bhikkhus, for a full insight into lust three conditions must be cultivated. Which three? Oh bhikkhus, for a full insight into lust *suññatā samādhi*, signless *samādhi*, desireless *samādhi* must be cultivated.[108]

In the nikāyas and āgamas, three *samādhis* leading to *nirvāṇa* are cultivated and this cultivation is considered to be equal to the practice of *prajñāpāramitā* in the

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[104] Chinese text has 想 but should be read 相. See T125, p. 630 note 18. See also, T26, 792a23. Also, T1, 57c13; T1, 59c5; T26, 519b24.

[105] 增壹阿含經 T125, 630b4: 爾時世尊告諸比丘。此三三昧。云何為三。空三昧。無願三昧。無想三昧。彼云何名為空三昧。所謂空者。觀一切諸法。皆悉空虛。是謂名為空三昧。彼云何名為無想三昧。所謂無想者。於一切諸法。都無想念。亦不可見。是謂名為無想三昧。云何名為無願三昧。所謂無願者。於一切諸法。亦不願求。是謂名為無願三昧。

[106] D. iii. 219: *Apare 'pi tayo samādhi: suññato samādhi, animitto samādhi, appaṇibito samādhi.*

[107] S. iv. 360: *Katamo ca bhikkbave asaṅkhatagāmī maggo: suññato samādhi animitto samādhi appaṇibito samādhi. Ayaṃ vuccati bhikkbave asaṅkhatagāmī maggo*. Also, S. iv. 364.

[108] A. i. 299: *Rāgassa bhikkhave abhiññāya ime tayo dhammā bhāvetabbā. Katame tayo: Suññato samādhi, animitto samādhi, appaṇihito samādhi, rāgassa bhikkhave abhiññāya ime tayo dhammā bhāvetabbā.*

Prajñāpāramitā Sūtras.

5.6 *Śūnyatā* Explained in *Ekottarāgama* and in the *Prajñāpāramitā Sūtras*: Their Doctrinal Identity

In the *Prajñāpāramitā Sūtras*, *prajñā* and *śūnyatā* are often explained in terms of neither existence nor non-existence. There is one passage in the Chinese *Ekottarāgama* which has a similar idea as that in the *Prajñāpāramitā Sūtras*.

> Material form is impermanent; what is impermanent is *duḥkha*, what is *duḥkha* is without Self, What is without Self is *śūnya*. *Śūnyatā* is neither existence nor non-existence, and also is without a Self. Such is that to which the wise is awakened.[109]

It may be noticed that in this passage, the explanation of *śūnyatā* is somewhat different in that here it includes an explanation on no-Self; thus, generally, Early Buddhism emphasizes the aspect of no-Self.

In the *prajñāpāramitā* literature, *prajñā* is explained in terms of *śūnyatā* and of "the true characteristic of dharmas" (*dharmatā*)[110]. This idea can be found also in the *Ekottarāgama*:

> If this bhikḥu hears this teaching of *śūnyatā* and understands that there is no existent [things], then he gains the understanding of all dharmas and knows them as just-as-they-are.[111]

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[109] T125, 678c27: 色者無常，無常者即是苦，苦者是無我，無我者即是空，空者非有，非不有，亦復無我，如是智者所覺知。

[110] The first person who provided the term "諸法實相 *zhu fa shi xiang*" is Kumārajīva in his Chinese translations of *Prajñāpāramitā Sūtras*, the *Saddharma-puṇḍarīka sūtra* and the *Mūlamadhyamakakārikā*. Hajime Nakamura has systematically studied this term. According to him, there are six Sanskrit terms which Kumārajīva translated into "諸法實相": *dharmatā, sarva-dharma-tathatā, bhūta, dharma-svabhāva, prakṛti, tattvasya lakṣaṇa*. See *The Chinese Buddhist Encyclopedia* ed. Lan Jifu (Tainan: The Chinese Buddhist Encyclopedia Literature Foundation, 1994) 4998a-b. Also see, Kino Kazuyoshi (紀野一義), 永遠のいのち<日蓮> *Eien no Inochi "Nichiren." Bukkyo no Shiso* 佛教の思想 12, ed. 塚本善隆 (Tokyo: Kadokawa Shoten 1969) Chap. 3, section 2, n. pag.

[111] T125, 593c18: 若是比丘聞此空法解無所有，則得解了一切諸法，如實知之。

Thus, in the *Ekottarāgama*, all dharmas are *śūnya* in the manner that it is explained in the *Prajñāpāramitā Sūtras*.

5.7 *Śūnyatā* in the Sarvāstivādin Abhidharma

In the abhidharma literature, certain doctrinal issues are expanded while some other issues are stressed less, such as the notion of *śūnyatā*. In Early Buddhism, *śūnyatā* is discussed in the context of the method of practice and the idea that all dharmas are *śūnya* which appears in early *sūtras* is not so visible in the abhidharma. *Śūnyatā* is explained in relation to *duḥkha*, one of the Four Noble Truths:

> The highest truth (*paramārtha-satya)* in the context of the truth of unsatisfactoriness (*duḥkha-satya*) purports to unsatisfactoriness (*duḥkha*), impermanence (*anitya*), *śūnyatā*, and non-self (*anātman*).[112]

In the *Abhidharma-saṃgīti-paryāya-pāda-śāstra* (阿毘達磨集異門足論 *A pi da mo ji yi men zu lun*), *śūnyatā* is explained as one of the four characteristics of *duḥkha-satya*[113] and, just as in the early *sūtras*, as a method for practice and a process of meditation:

> All conditioning forces (*saṃskara*) are impermanent. Conditioning forces with outflow (*sāsrava*) are unsatisfactory (*duḥkha*). All dharmas are *śūnya* and without a Self. Having pondered thus, one then diligently observes [them].[114]

What is new in Sarvāstivādin abhidharma is that the functions of *anātman* and *śūnyatā* are distinguished. *Anātman* is an antidote to the view that the *pudgala* or *ātman* exists, while *śūnyatā* is antidote to the view of the attachment to the Self (我所見 *wo suo jian*, *ātmīyadṛṣṭi* or 薩迦耶見 *sa jia ye jian*, *satkāyadṛṣṭi*):

> *Śūnyatā-samādhi* is established as an antidote, i.e. no-Self is an antidote to the view of Self (我見 *wo jian*, *ātmadṛṣṭi/pudgala-dṛṣṭi*); the characteristic of *śūnyatā* is an

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[112] The Vibhāṣā, T1545, 399c23: 苦諦中有勝義諦者：謂苦非常空非我理。

[113] T1536, 393c27: 苦智云何。答於五取蘊。思惟非常苦空非我所起無漏智。是名苦智。

[114] T1536, 435b29: 諸行無常有漏行苦。一切法空無我。作是念已逐勤觀察。 Also T1536, 377b24; 377c20; 452-a-19. T1537, 494a15. T1543, 778c17.

antidote to the view of what pertains to the Self.[115]

In Buddhavarman's translation of Vibhāṣā, ten kinds of *śūnyatā* are mentioned as antidote to the view of the attachment to the Self (*satkāyadṛṣṭi* lit. the view on real body):

> Again, [for] *satkāyadṛṣṭi*, these ten kinds of *śūnyatā* are antidotes, thus they are explained extensively. The ten kinds of *śūnyatā* are, internal *śūnyatā*, external *śūnyatā*, internal and external *śūnyatā*, conditional *śūnyatā*, unconditional *śūnyatā*, decay *śūnyatā*, self-nature *śūnyatā*, limitless *śūnyatā*, surpassing *śūnyatā*, *śūnyatā śunyatā*.[116]

Here, the ten kinds of *śūnyatā* are mentioned. In early *sūtras*, there are mentioned only three kinds of *śūnyatā*.[117]

In the early sūtras three *samādhis* are explained. The three *samādhis* are mentioned once in the JPS;[118] while in its commentary, the Vibhāṣā, the three *samādhis* based on the *Prajñaptiśāstra* (施設論 *Shi she lun* T1538) are explained as a threefold *samādhi* (三重三摩地 *san zhong san mo di*), and *śūnyatā-śūnyatā samādhi* is explained as a technical meditation.[119] The threefold *samādhi* is frequently explained else where.[120]

5.8 *Suññatā* in Theravādin Abhidamma

According to W. S. Karunaratne, Theravāda abhidhamma discusses three aspects with regard to *suññatā*: 1) *suññatā* as an equivalent for the dependent co-arising, 2)

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[115] The Vibhāṣā, T1545, 172a11: 以對治故建立空三摩地；謂非我行相對治我見，空行相對治我所見。 Also, T1545, 45b4; 538b5. T1546, 35a2.

[116] T1545, 37a12: 復次薩迦耶見，是十種空近所對治，所以偏說，十種空者：謂內空，外空，內外空有為空，無為空，散壞空，本性空，無際空，勝義空，空空. T1546, 27a17. T1545, 540a20.

[117] See on page 31.

[118] T1544, 923c29.

[119] T1545, 543a: 有三重三摩地：謂空空三摩地，無願無願三摩地，無相無相三摩地，施設論說，云何空空三摩地謂有苾芻，思惟有漏有取諸行皆悉是空，觀此有漏有取諸行空無常，恆不變易法我及我所。如是觀時無間，復起心心所法，思惟前空觀亦復是空，觀此空觀亦空無常，恆不變易法我及我所。如人積聚眾多柴木以火焚之，手執長竿周旋斂撥，欲令都既知將盡，所執長竿亦投火中，燒令同盡。Cf. Yin Shun, *Research on the Main Sarvāstivādin Commentaries and Commentators* 說一切有部為主的論書與論師之研究 (Taipei: Zhengwen pub., 1992) 145.

[120] T1545, 124a; 172a; 400c; 494c; 527b; 538a-c.

suññatā as not only an equivalent for the nature of the phenomenal world but also an equivalent for *nibbāna*, 3) the Mādhyamika conception of *suññatā* as representing a more detailed statement on the logical consequences of the Theravāda theory of causality and of *suññatā*.[121]

In the *Dhammapada* (verse 92/93), *suññatā* is equated to *vimokkha*, which is another term for *nibbāna*: "*Suññato animitto ca, vimokkho yesam gocaro*"—"Whose goal is emancipation, i.e., *suññatā* and the unconditioned." In the *Abhidhammattha Sangaha*, *suññatā* is designated as one of the three characteristics of *nibbāna*:

> *Nibbāna* is onefold according to its intrinsic nature. According to the way (it is experienced) it is twofold namely, the element of *nibbāna* with the substrata remaining and the element of *nibbāna* without the substrata remaining. It is threefold according to its different aspects namely, void, signless, and longing-free.[122]

With regard to truths and *suññatā* Buddhaghosa states:

> Firstly as to void (*suñña*): In the ultimate sense all the truths should be understood as void because of the absence of (i) experiencer, (ii) doer, (iii) one who is extinguished, and (iv) goer. Hence this is said, "For there is suffering, but no one who suffers. There is action but no doer. There is extinction but no one extinguishes. There is path but no goer."[123]

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[121] W. S. Karunaratne, *Buddhism: Its Religion and Philosphy* (Singapore: The Buddhist Research Society, 1988) 45.

[122] *Abhidhammattha Sangaha*, by Bhadanta Anuruddhācariya, trans. Bārada Mahā Thera, *A Manual of Abhidhamma* (1956; 1968; 1975; Kuala Lumpur: Buddhist Missionary Society, 1979) 315. The Pāli text reads (p. 312): *Tad'etaṃ sabhāvato ekavidham pi: sa-upādisesa-nibbānadhātu anupādisesa-nibbānadhātu c'āti duvidhaṃ hoti kāraṇapariyāyena. Tathā suññataṃ animittaṃ appaṇihitaṃ c'āti tividhaṃ hoti ākārabhedena.*

[123] *Visuddhimagga of Buddhaghosācariya*, ed., Henry Clarke Warren (Cambridge: Harvard U. Press, 1950) Chap. XVI, Paragraph 90, p. 436 (PTS. p. 513): *Suññat' ekavidhādīhī ti ettha suññato tāva, paramatthena hi sabbān'eva saccāni vedaka-kāraka-nibbuta-gamakābhāvato suññāni ti veditabbāni. Ten'etaṃ vuccati:*

Dukkham eva hi, na koci dukkhito,
kārako na, kiriyā va vijjati,
atthi nibbuti, na nibbuto pumā,
maggam atthi, gamako na vijjati ti.

Bhikkhu Ñyāṇamoki, trans. *The Path of Purification* (Colombo: A. Semage Pub. 1964) 587.

In the nikāyas, dhammas are analyzed in terms of *khandhas*, *dhatus* and *ayatanas*. In Theravāda abhidhamma, dhammas are further analyzed into 82 elements. Everything is analyzed in terms of dhammas, which shows that there is no entity as such. However, the dhammas merely reflect a means to understand the nature of human conditions or the nature of reality. Everything is *suñña*, therefore nothing is absolute and this means that nothing has independent existence. This is why Buddhaghosa states that all truths (*saccāni*) are *suñña*.

6. Conclusion

In conclusion, in the early āgamas and nikāyas, *prajñā* is principally explained as praxis. *Prajñā* is also explained as an outcome or attainment through praxis. In order to attain *prajñā*, a practitioner should understand the Four Noble Truths and realize that change/impermanence characterizes all phenomena. Also, the practitioner should practice *śila*, *samādhi*, and all wholesome things. In other words, *prajñā* is the proper understanding of the Buddha Dharma and the practice of it. In Early Buddhism, it is stressed that *prajñā* is the practicing of *śila* and *samādhi* and the understanding of the Four Noble Truths. The absence of delusion, the investigation of the doctrine, and proper views summarize the general view on *paññā* within the Theravāda.

In the āgamas, the six *pāramitās* are explained in relation to the Four Principles of Dharma. In the nikāyas, ten *pāramitās* are explained. In either case, those *pāramitās* are explained in terms of Gautama Buddha's former life.

Śūnyatā is the salient feature of Buddhism. Early Buddhism emphasizes no-Self on the basis of *śūnya* dharmas. Abhidharma focuses mainly on dharmas and does not stress

the notion of *śūnyatā*. In the early sūtras and in the abhidharma, *śūnyatā* is a means for meditation and one should reflect on things as being *anitya*, *duḥkha*, *śūnyatā* and *anātman*. What is new in Sarvāstivādin abhidharma is that the functions of *anātman* and *śūnyatā* are distinguished. In Mahāyāna, *śūnyatā* is a dominant theme. That all dharmas are *śūnya* does not deviate from Early Buddhism; but the difference between Early Buddhism and Mahāyāna is that the former lays stress on no-Self while the latter lays stress on *śūnyatā*.

Chapter 3: The Definition and Function of *Prajñā*

Prajñā in the Sarvāstivāda tradition, unlike that in early Buddhism, is not confined to the supreme spiritual insight obtained in perfect enlightenment (*samyaksambodhi*). It is not confined to just the wholesome or pure mental state either. Even wrong views are of the nature (*svabhāva*) of *prajñā*. In this chapter, we shall discuss the definitions and functions of *prajñā* in the Sarvāstivāda.

1. Descriptive Definitions of Prajñā

Skandhila, who by tradition is said to be the teacher of Saṅghabhadra, in his *Abhidharmāvatāra* (T1554) gives the Sarvāstivāda description of *prajñā* as follows:

> *Prajñā* is the discernment (*pravicaya*) of dharmas. It is the examination (*upalakṣaṇa*), as the case may be, of the following eight kinds of dharma: inclusion or subsumption (*saṃgraha*), conjunction (*saṃprayoga*), endowment (*samanvāgama*), causes (*hetu*), conditions (*pratyaya*), fruitions (*phala*), specific-characteristic (*svalakṣaṇa*), and common-characteristic (*sāmānyalakṣaṇa*).[124]

This description succinctly gives us both a definition as well as a description of the nature of *prajñā*. The definition of *prajñā* as being the discernment or examination of dharmas is in fact a standard one, found in all Sarvāstivāda texts in general.[125] The

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[124] T1554, 982a22-24: 慧謂於法能有簡擇。即是於攝相應成就諸因緣果。自相共相八種法中。隨其所應觀察為義。 See also, Dhammajoti, K. L. *Entrance into the Supreme Doctrine (Skandhila's Abhidharmāvatāra)* (Colombo: Postgraduate Institute of Pali & Buddhist Studies, University of Kelaniya, 1988) 93.

[125] *Abhidharmasaṃgītiparyāyapādaśāstra* 阿毘達磨集異門足論: T1536, 423b11-13: 慧云何。 答若依出離遠離所生善法。於諸法相能簡擇極簡擇。廣說乃至毘鉢舍那是名為慧。 Also, T1536, 440b20-22. *Abhidharmadharmaskandhapādaśāstra* 阿毘達磨法蘊足論: T1537, 492b7-12: 彼如實知善不善法。廣說乃至緣生法時。所有無漏作意相應。於法簡擇極簡擇。最極簡擇。解了等了近了。機黠通達。審察聰叡。覺明慧行。毘鉢舍那。總名為慧。亦名慧根。亦名慧力。亦名擇法覺支。亦名正見。 *Abhidharmaprakaraṇapādaśāstra* 阿毘達磨品類足論: T1542, 699c21-23: 於法簡擇極簡擇。最極簡擇。解了等了遍了近了。機黠通達。審察聰叡。覺明慧行毘鉢舍那。是名為慧。

Abhidharmadīpa[126] explains: *dhīḥ* as a synonym of *prajñā*, as follows:

> *dhīḥ prajñā dharmasaṃgrahādyupalakṣaṇasvabhāvā—dhīḥ* is *prajñā* which has, as its essential nature, the examination of the subsumption of dharmas etc.

Similarly, the AKB states: *matiḥ prajñā dharmapravicayaḥ—matiḥ* (another synonym of *prajñā*) is *prajñā*, the discernment of dharmas.[127]

Likewise, in the Vibhāṣā, *prajñā* is consistently defined in various places in a similar manner. Thus, "the discernment of dharmas is none other than *prajñā*."[128] Again:

> Are all *jñāna prajñā*? Answer: All *jñāna* are *prajñā*; for whatever that can ascertain is the discernment of dharmas.[129]

Saṅghabhadra also offers similar definitions or descriptions: " ...because there is only one nature which has the function of being aware. Being aware is [the function] of *prajñā*."[130] Elsewhere, he defines *prajñā* as "that which discriminates the characteristics of being true, false, etc. with regard to an object of perception (*ālambana*)"[131] Further, he explains:

> The characteristic and nature of all dharmas are very profound. *Prajñā* is strong and bright, and can illuminate thoroughly [the characteristic of all dharmas]. Thus, it is called the most excellent. Or, *prajñā* surpasses all dharmas; thus, it is called the most excellent. "Excellent" has the meaning of "a surpassing." "Surpassing" in the worldly convention is called "excellent." Herein, the meaning is: It is only *prajñā*, which can extensively illuminate what is to be known.[132]

In brief, these descriptive definitions make it clear that the ābhidharmikas have a

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[126] ADV, p. 70.

[127] AKB, p. 54. Xuan-zang's translation reads: "*Mati* is *prajñā*, which is identical with *dharma-pravicaya*." T1559, 178b, 13: 慧謂般若.即是擇法。Also see, fn134.

[128] T1545, 726b23: 擇法即慧. Also, T1545, 161c12: 擇者謂慧.

[129] T1545, 491c16-17: 諸智是慧耶。答諸智皆是慧。能審決者皆擇法故。

[130] T1562, 396a14 能覺了用。體唯一故。覺了謂慧。

[131] T1562, 384b6-7: 簡擇所緣邪正等相。說名為慧。 Also, T1563, 799c15-16.

[132] T1562, 389a, 6-11: 諸法性相。雖極甚深。 般若堅明。皆能洞照。故言最勝。或復般若出過諸法。故名最勝。勝是過義。世俗於過。說為勝故。此中意說。唯有般若。遍照所知。

very articulate notion of *prajñā*: It is that mental faculty which discriminates, or discerns or examines the object in a perceptual process. It is in fact the *sine qua non* for our mind to be able to have such functions at all. In addition, it should be noted that there are places when the Sarvāstivādins emphasize *prajñā* in the sense of a buddha's perfect insight into the true nature of Reality. In such a context, Xuan Zang seems to prefer to transliterate rather than translate *prajñā*, as the preceding quotation from the Ny shows.

2. *The Functions of Prajñā*

2.1 *Prajñā* as One of the Ten Universal Mental Concomitants (*mahābhūmika caitta*)

All the above descriptive definitions also serve to indicate the functions of *prajñā*. The fact of the indispensability of *prajñā* in any mental act of perceiving is doctrinally expressed in making *prajñā* one of the ten universal mental concomitants (*mahābhūmika caitta*) in the Sarvāstivāda abhidharma. In the Vaibhāṣika theory of mental functioning, thought (*citta*) cannot arise by itself. Whenever it does arise—whether as a wholesome (*kuśala*), unwholesome (*akuśala*), or neutral (*avyākṛta*) mental state—it necessarily arises concomitantly with ten mental factors called *mahābhūmika caitta*.[133] In other words, whenever there is a mind there is always the function of knowledge. The perceptual process is considered to be always associated with *prajñā* that is a *caitta*, because every instance of knowing functions regardless of whether it is strong or weak, wholesome or unwholesome, with or without outflow. These ten universal mental concomitants are: feeling (*vedanā*), concept (*saṃjñā*), volition (*cetanā*), contact (*sparśa*),

[133] AKB, p. 54; T1558, 19a; T1545, 220a2–4; etc.

predilection (*chanda*), mental application (*manaskāra*), resolve (*adhimokṣa*), mindfulness (*smṛti*), concentration (*samādhi*), and understanding (*prajñā*).[134] In the Vaibhāṣika conception, each of these is a real entity (*dravya*) because each uniquely contributes as a real force to the process of perception. The role of *prajñā*, as mentioned above, is to make possible the aspect of understanding. This understanding, of course, may be a clear or feeble, right or wrong, pure or impure, etc.

2.2 *Prajñā* as the Means for Liberation

From the point of view of the abhidharma, *prajñā* is the only means for liberation. This is consistent with Sarvāstivādin viewpoint that abhidharma represents the ultimate teaching of the Buddha. However, as we will show below, for the ābhidharmikas, abhidharma in the highest sense is *prajñā* free of outflow. The salvational significance of the abhidharma is made clear as follows:

> *kimartham punar abhidharmopadeśaḥ kena cāyaṃ prathamata upadiṣṭo yata ācāryo 'bhidharmakośaṃ vaktum ādriyata iti/ āha/*
>
> *dharmāṇāṃ pravicayam antareṇa nāsti*
>
> *kleśānāṃ yata upaśāntaye 'bhyupāyaḥ/*
>
> *kleśaiś ca bhramati bhavārṇave 'tra lokas*
>
> *taddhetor ata uditaḥ kilaiṣa śāstrā //3//*[135]
>
> Now, for what purpose is the exposition of the abhidharma, and by whom this was first discoursed? ...
>
> Apart from the discernment of dharmas, there is no

[134] In a verse of AKB, it lists *matiḥ* instead of *prajñā*, however AKB uses the term *prajñā* to explain *matiḥ* that is *prajñā* and discernment of dharma. AKB, p. 54: *Vedanā cetanā saṃjñā cchandaḥ sparśo matiḥ smṛtiḥ / manaskāro 'dhimokṣaśca samādhiḥ sarvacetasi. ...matiḥ prajñā dharmapravicayaḥ*. In Xuan Zang's translation, we see only the term *hui* 慧, see T1558, 19a. In this passage, Paramārtha translated *matiḥ* as *hui* 慧, but only transliterated *prajñā* as 般若. T1559, 178b9-14.

[135] AKB, p. 2-3.

> excellent means for the appeasement of defilements.
>
> And it is on account of the defilements that the world wanders in the ocean of existence.
>
> For that reason, so they said, this [abhidharma] has been spoken by the Teacher.

The importance of *prajñā* is further stated explicitly in the prose as follows:

> *Na hi vinā abhidharmopadeśena śiṣyaḥ śakto dharmān pravicetuṃ*—without the expositions in the abhidharma, a pupil is unable to discern the dharma.[136]

This discerning of the dharma obviously is none other than the Sarvāstivāda definition of *prajñā*. We may contrast this viewpoint with that of the Sautrāntika, expressed by the author of the *Arthaviniścaya-sūtra-nibandhana*: "*na hi vinā sūtropadeśena śiṣyaḥ śakto dharmaṃ pravicetuṃ*—Without the expositions in the sūtras, the pupil is unable to discern the dharma.[137]

In abhidharma, the term *prajñā-vimukta* refers to a practitioner who is liberated through *prajñā*, by "coursing in accordance with Dharma"(*dharmānusārin*)—that is, through the understanding of the Buddha's Doctrines. In contrast to this the term *śraddhā-vimukta* refers to one who is liberated through faith, by "coursing in accordance with faith" (*śraddhānusārin*). However, this does not mean that one can completely rely on faith as a means for liberation. Rather, it means only that there are certain practitioners on account of whose temperament, faith is an easy point of entry—as it were—into the spiritual path. Ultimately, they too must develop *prajñā* to achieve final liberation. Indeed, *prajñā* as the indispensable means for attaining the Buddhist goal is frequently stressed in the Vibhāṣā, invoking the authority of the sūtra. Thus, it quotes a verse of the Buddha as

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[136] AKB, p. 3

[137] *Arthaviniścayasūtra and the Commentary (Nibandhana)*. Ed. Samtati, N. H. (Patna: K. P. Jayaswal Research Institute, 1971) 140-41.

follows:

> As it has been said in the sūtra,
>
> When one observes by means of *prajñā*,
>
> That all dharmas are without the Self;
>
> At that time one loathes unsatisfactoriness (*duḥkha*)
>
> —This is the path of purification.[138]

Again, it says:

> With regard to the Four Noble Truths,
>
> One constantly examines with *prajñā*:
>
> One [thereby] knows unsatisfactoriness (*duḥkha*),
>
> The arising of unsatisfactoriness (*samudaya*),
>
> The complete transcendence of unsatisfactoriness (*nirodha*),
>
> And the eight-limb Noble Path (*mārga*)
>
> That leads to security (*kṣema*) which is *nirvāṇa*[139]

2.3 *Prajñā* as Abhidharma

In the Vibhāṣā, numerous explanations are given as to why abhidharma is so called. Among them, several concur that abhidharma is the direct discernment or realization of dharmas. One of Vasumitra's explanations is that "abhidharma is so-called because it can directly realize (*abhi-sam-√i*)[140] the Dharma of the Four Noble Truths."[141] Actually, all abhidharma masters explain that abhidharma is so called because it can discern the

[138] T1545, 44c27-29: 如契經說若時以慧觀，一切法非我，爾時能厭苦，是道得清淨.
[139] T1545, 177a9-11: 於四聖諦中，恒以慧觀察，知苦知苦集，知永超眾苦，知八支聖道，趣安隱涅槃.
[140] AKB explains that *abhisamaya* signifies *abhisambodha* (direct, profound understanding or comprehension). The root *i* signifies "to understand." AKB, p. 328; T1558, 114a19-20.
[141] T1545, 4a28-29: 復次以能現觀四聖諦法故.

characteristics of dharmas.[142] This discernment of dharma is consistently given as one of the definitions for *prajñā*.

The Vibhāṣā explains that the purpose of writing the commentary is to break the darkness of ignorance and develop the light of wisdom.[143] *Prajñā* has various meanings, but the Vibhāṣā refers to the positive aspects of *prajñā* as abhidharma:

> Venerable Pārśva says: This is ultimate *prajñā*; this is *prajñā* as judgment; this is *prajñā* in the highest sense; this is infallible *prajñā*; thus, it is called abhidharma.[144]
>
> The Mahīśāsakas says: Because of being able to illuminate dharmas, *prajñā* is called abhidharma, as the sūtra says: "Among all illuminations, I claim that the illumination of *prajñā* is the highest.[145]
>
> In the abhidharma, the discussion on the Path based on *abhiprajñā* (higher *prajñā*) is called abhidharma.[146]

The AKB states explicitly that abhidharma in the highest/real sense is none other than the pure *prajñā* defined as *dharmapravicaya*:

> *Ko 'yamabhidharmo nāma/ prajñā 'malā sānucarā 'bhidharmaḥ /* (1-2a) *tatra prajñā dharmapravicaya / amaleti anāsravā / ... eṣa tāvat pāramārthiko 'bhidharmaḥ /* (What is this so called abhidharma? The pure *prajñā* together with its retinue is abhidharma. Therein, "*prajñā*" is the discernment of dharmas. "Pure" means without outflow.[147] ... This, firstly, is abhidharma in the highest sense.)[148]

It must, however, be noted that the *dharmapravicaya* (discernment of dharma) is not to be understood as an intellectual exercise. It is the direct, intuitive comprehension of the true characteristics of dharmas. Thus the prefix "*abhi*" (in *abhi-dharma*), is explained as "facing directly."[149] Saṅghabhadra's explanation of this brings out the significance more

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[142] T1545, 4a13-14: 阿毘達磨諸論師言。於諸法相能善決擇能極決擇故。名阿毘達磨。
[143] T1545, 2b18-19: 破無明闇發智慧明。故彼尊者制造此論。
[144] T1545, 4b5-7: 脅尊者言。此是究竟慧。此是決斷慧。此是勝義慧。此是不謬慧故名阿毘達磨。
[145] T1545, 4b16-17: 化地部說。慧能照法故。名阿毘達磨。如契經說。一切照中我說慧照最為上首。
[146] T1545, 1c16: 阿毘達磨中依增上慧論道是阿毘達磨。For detail discussion, see T1545, 1c5-16.
[147] See fn: 182.
[148] AKB, p. 2; cf., T1558, 1b1-5.
[149] *Loc. cit. tad ayaṃ paramārthadharmaṃvā nirvāṇaṃ dharmalakṣaṇaṃ vā praty abhimukho dharma*

clearly:

> Why is it that only the *prajñā* free of outflow is said to be abhidharma? Because having directly realized/intuited (*abhi-sam-√i*) the characteristics of dharmas, one will no more be deluded ... The retinue (*anucara*) comprises all that co-exist (*anu-√car*) with *prajñā—rūpa caittas* such as, *vedanā, saṃjñā*, etc; [*viprayukta-saṃskāra*] like *jāti*, etc; and the *citta*. The description here speaks generally of the pure *prajñā* together with five pure *skandhas* as abhidharma ... Feeling (*vadanā*) etc. [in themselves], are like the blind—how can they be called abhidharma, since they cannot discern (*pra-vi-√ci*) the Four Noble Truths.[150]

The Vaibhāṣikas favor the explanation that *prajñā* free of outflow is called *prajñā*.[151]

Their opponents argue:

> Question: If abhidharma has only the faculty of *prajñā* free of outflow as its self-nature, then why is this Śāstra also named abhidharma? Answer: [it is] the instruments for abhidharma, so it also is named abhidharma. Just as, everywhere in the sūtras, particular names are given corresponding to particular instruments. It is the same here: It is like giving the name "happiness" to that which is an instrument for happiness.[152]

The AKB comments:

> "*Prajñā*" is the discernment of dharmas. "Pure" means to be free of outflow (*anāsrava*). That which accompanies pure *prajñā* (*sānucara*) is called retinue. Thus, in summary, the five *skandhas* free of outflow are called abhidharma (facing dharma). This constitutes the absolute abhidharma (*paramārthiko 'bhidharmaḥ*).
>
> If one considers abhidharma from the worldly or conventional standpoint, it comprises those *prajñā* and śāstras through which this [abhidharma in the highest sense] is obtained.
>
> "[Those] *prajñā*" refer to *prajñā* with outflow, derived from cultivation, from reflection and from listening, as well as *prajñā* derived from birth, the retinue. "[Those] śāstra" refer to those teachings which can generate *prajñā* free of outflow. As these *prajñā* and śāstra serve as the nourishment of that [pure *prajñā*], they also

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ity Abhidharma

[150] T1562, 329b4-13: 復以何緣唯無漏慧名為對法? 由此現觀諸法相已, 不重迷故…慧隨轉色受想等諸心所法生等及心, 此則總說淨慧隨行無漏五蘊名為對法。…受等如盲。豈名對法。不能簡別四聖諦故。

[151] T1545, 3a07-8: 此中何者甚深阿毘達磨。謂無漏慧根。Also, T1545, 2c23-24: 問阿毘達磨。自性云何。答無漏慧根。以為自性。

[152] T1545, 3b18-21: 問若阿毘達磨唯無漏慧根為自性者。何故此論復名阿毘達磨。答阿毘達磨具故亦名阿毘達磨。如處處經中於彼彼具立彼彼名。此亦如是。謂如於樂具立以樂名。

come to be called abhidharma."[153]

The AKB generally discusses the term *prajñā* in the context of the meaning of abhidharma. The term abhidharma can be understood from two perspectives: 1. from the view point of the highest sense, abhidharma represents the highest *prajñā*, and 2. from the view point of conventional sense, abhidharma refers to doctrinal texts that represent *prajñā* as media for transmitting the teaching of the Buddha. Ultimately, "pure *prajñā*" is called abhidharma—face-to-face with dharma.[154]

2.4 *Prajñā* in the Thirty-seven Factors of Awakening (*bodhipakṣyā dharmāḥ*)

Prajñā is counted as one of the three praxes: *śīla*, *samādhi* and *prajñā* of early Buddhist texts. The state in which *prajñā* is utilized freely is called *bodhi* or *nirvāṇa*. Therefore, this *prajñā* is always included in the topics on the practice of Buddhism. If we discuss this in the context of the thirty-seven Factors of Awakening, *prajñā* is designated differently according to its functions. In the AKB and Ny, *prajñā* is designated as these terms in the thirty-seven Factors of Awakening: the four Abodes of Mindfulness (*smṛty-upasthānāni*), [155] *prajñā-indriyaḥ* in the five Spiritual Faculties (*indriyāṇi*),

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[153] T1558, 1b3-8: 慧謂擇法。淨謂無漏。淨慧眷屬名曰隨行。如是總說無漏五蘊名為對法。 此則勝義阿毘達磨。若說世俗阿毘達磨。即能得此諸慧及論。慧謂得此有漏修慧思聞生得慧及隨行。論謂傳生無漏慧教 此諸慧論 是彼資糧故亦得名阿毘達磨. Paramatha translated *prajñā* as 智: T1559, 192a1-11.

AKB, p. 2: *[verse]: "prajñā 'malā sānucarā 'bhidharmaḥ"(1-2a)*

Tatra prajñā dharma pravicaya, amaleti anāsravā, sānucareti saparivārā, evamanāsravaḥ pañcaskandhako 'bhidharma ityuktaṃ bhavati. eṣa tāvat pāramārthiko 'bhidharmaḥ. sāṃketikastu. "tatprāptaye yāpi ca yacca śāstram." (1-2b)

Yāpi ca śrutacintābhāvanāmayī sāsravā prajñā upapattipratilambhikā ca sānucarā, yacca śastramasyāḥ praptyarthamanāsravāyāḥ prajñāyāḥ tadapi tatsaṃbhārabhāvādabhidharma ityucyate. nirvacanaṃ tu svalakṣaṇadhāraṇād dharmaḥ.

Tad ayaṃ paramārthadharmaṃ vā nirvāṇaṃ dharmalakṣaṇaṃ vā praty ukto 'bhidharmaḥ

[154] T1558, 1b2; T1560, 310c; T1562, 329a27; T1563, 779a19: 淨慧隨行名對法　及能得此諸慧論

[155] See fn. 269.

prajñā-balaḥ in the five mental powers (*balāni*), *dharmapravicaya* (discernment of dharma) in the seven Factors of Awakening (*bodhy-aṅgāni*), *samyag-dṛṣṭi* in the Eight Noble Paths (*āryāṣṭāṅgamārgaḥ*) are of the nature of *prajñā*.[156] In the various occasions, the Vibhāṣā claims that *prajñā* is the four Abodes of Mindfulness, since [*prajñā*] takes the *prajñā* of the four Abodes of Mindfulness as its nature.[157] It is also said the four Abodes of Mindfulness are subsumed by *prajñā-indriyaḥ*, *prajñā-balaḥ*, *dharmapravicayabodhyaṅgaḥ*, and *samyagdṛṣṭi*.[158] Further, it is also said *dharma-pravicayabodhyaṅgaḥ* subsumes others,[159] or *samyagdṛṣṭi* subsumes the rest.[160] Thus, from the viewpoint of all Sarvāstivādins, *prajñā* is very closely connected with *prajñā-indriyaḥ*, *prajñā-balaḥ*, *dharmapravicayabodhyaṅgaḥ*, and *samyag-dṛṣṭi*.

The definition on these four Abodes of Mindfulness given in the Vibhāṣā also indicates that these terms are very closely related or that they are synonymous:

> The four Abodes of Mindfulness are: 1) contemplation of body, 2) contemplation of feeling, 3) contemplation of mind, and 4) contemplation of dharma. However, these Abodes of Mindfulness collectively are said to be one, viz., the self nature of *prajñā*, one of the *caittas*, or *prajñā-indriyaḥ* in the [five] Spiritual Faculties (*indriyāṇi*), *prajñā-balaḥ* in the [five] mental powers (*balāni*), *darmapravicaya* in the [seven] Factors of Awakening (*bodhy-aṅgāni*), *samyag-dṛṣṭi* in the [Eight] Noble Paths (*āryāṣṭāṅgamārgaḥ*).[161]

The AKB quotes the Vaibhāṣika Masters:

> Why is the name of Abode of Mindfulness established in *prajñā*? The Vaibhāṣika masters said thus: because the strength of mindfulness maintains and makes *prajñā*

[156] T1558, 132b13-14: 四念住慧根慧力擇法覺支正見以慧為體. Also, in Ny: T1562, 726c21-22.
[157] T1545, 944a10: 般若者則前所說念住。以念住慧為性故.
[158] T1545, 917c5-6: 四念住即慧根慧力擇法覺支正見所攝。
[159] T1545, 496a29: 四念住慧根慧力正見。攝入擇法覺支。
[160] T1545, 496b08: 四念住慧根慧力擇法覺支。攝入正見。
[161] T1545, 724a8-11: 四念住者。一身念住。二受念住。三心念住。四法念住。然此念住總說唯一。謂心所中一慧自性。根中慧根。力中慧力。覺支中擇法覺支。道支中正見。Also, T1545, 937c22-23: 此中或總說一念住。謂大地法慧根慧力正見擇法覺支。

dwell. Actually, it is *prajñā* that makes the mindfulness dwell on the objects.[162]

Prajñā-indriyaḥ is the foremost among the five *indriyāni*,[163] and functions to give rise to the wholesome dharmas; while *prajñā-balaḥ* functions to crush unwholesome dharmas.[164]

Dharmapravicaya is *prajñā*, as we discussed above. However, *dharmapravicaya* in the seven Factors of Awakening refers to *prajñā* free of outflow, since these seven Factors of Awakening are of the nature free of outflow.[165]

In the Noble Eightfold Path, "proper view is *prajñā*,"[166] the Vibhāṣā explains: "What is Proper View? This is: oh noble disciples, with regard to the unsatisfactoriness (*duḥkha*), its cause, its cessation and the Path, contemplate on the unsatisfactoriness (*duḥkha*), its cause, its cessation and the Path, and give rise to the discernment of dharma…"[167]

2.5 *Prajñā* related to the Four Noble Truths

In Early Buddhism, one of the definitions attributed to *prajñā* is that through which one truly observes the Four Noble Truths.[168] Early Sarvāstivāda abhidharma also followed this explanation.[169] The Vibhāṣā comments that one does not understand the Four Noble Truths, because one's *prajñā* is covered by *avidyā* (ignorance/darkness):

Question: [If] *prajñā* is possessed completely by all minds, [then] what is the reason

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[162] T1558, 132b29-c2: 何緣於慧立念住名。毘婆沙師作如是說。慧由念力持令住故。理實由慧令念住境… See on page 80f.
[163] T1545, 306c19-20: 契經說。於五根中慧根最勝。
[164] T1545, 726b15-16: 問何緣此五名根。名力。答能生善法故名根。能破惡法故名力。
[165] Cf. Mizuno, 58-59.
[166] T1545, 726c1: 正見即慧。
[167] T1545, 499a22-23: 云何正見。謂聖弟子於苦集滅道思惟苦集滅道。起擇法。
[168] See footnotes: 36; 37; 38; 39.
[169] *Abhidharmasaṃgītiparyāyapādaśāstra* 阿毘達磨集異門足論: T1536, 388b9-11: 如實了知此是苦聖諦。此是苦集聖諦。此是苦滅聖諦。此是趣苦滅道聖諦。是名為慧。

> for asserting here that [one who has] "an unique ignorance" can not discern the [Four Noble] Truths?
>
> Answer: Because a *prajñā* that has been obscured by an *avidyā*, is neither clear nor pure; it is also unable to discern the Four Noble Truths.[170]

Here, *prajñā* is discussed as something always dwelling in one's mind. This is the same as saying that it is one of the *mahābhūmika*. In this context, it may make sense for Underwood, who has studied *paññā* from Pāli source, to comment that *prajñā* is not attained by reaching out and adding to one's self something that one did not have before. Rather, it is revealed as the depth of being by clearing away the dross which normally obscures it.[171]

2.6 Defiled *Prajñā* (*kliṣṭa-prajñā*)

In Mahāyāna, *prajñāpāramitā* is the last among the six *pāramitās*. In the ten *pāramitās*, *jñānapāramitā*[172] is also included. *Prajñā* is a kind of wisdom which is related to awakening. However, in Sarvāstivāda, the understanding of an ordinary person is also *prajñā*, which includes that of both wholesome and unwholesome dharmas. For example, the JPS explains false knowledge (*mithyājñāna*) as the defiled *prajñā* associated with the six consciousnesses.[173] The Vibhāṣā further comments:

> Herein, the defiled *prajñā* associated with the five consciousnesses are *prajñā* associated with craving and hatred. The defiled *prajñā* associated with mental consciousness are the five views and *avidyā* that are not shared with craving, hatred, conceit and hesitation...[174]

Those *prajñā* in the five consciousnesses associated with craving and hatred and the

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[170] T1545, 197b, 16: 問一切心中皆有般若何緣今說不共無明於諦不了。 答慧為無明所覆蔽故不明不淨，於四聖諦亦不能了。

[171] Underwood 25.

[172] T278, 635b28.

[173] T1544, 954c11 何邪智。答六識相應染污慧.

[174] T1545, 504a13-16: ...此中五識相應染污慧者。謂貪瞋相應慧。意識相應染污慧者。謂五見及貪瞋慢疑不共無明。并餘纏垢相應慧。如是一切皆名邪智。

five wrong views in the domain of mental consciousness are defiled *prajñā*. Skandhila also explains defiled *prajñā* as five wrong views.[175] The AKB too implies that defiled *prajñā* includes the wrong views.[176]

Most of the above explanations of *prajñā* within the Sarvāstivāda can also be found in Pāli Buddhism; however, it is limited to those wholesome with outflow (*sāsrava*), and those wholesome free of outflow (*anāsrava*). Wrong views are not to be included in *paññā*. In Pāli Buddhism, wrong view is established as *kilesa cetasika* to be separated from *paññā*.[177]

3. Conclusion

The ābhidharmikas have a very articulate notion of *prajñā*: It is that mental faculty which discriminates, or discerns or examines the object in a perceptual process. The definition of *prajñā* as being the discernment or examination of dharmas is a standard one for Sarvāstivāda in general.

Prajñā is always included in the topic on the practice of Buddhism, and it is very closely connected with *prajñā-indriyaḥ*, *prajñā-balaḥ*, *dharmapravicaya*, and *samyag-dṛṣṭi* in the thirty-seven Factors of Awakening. *Dharmapravicaya* is *prajñā*, but *dharmapravicaya-bodhyaṅgaḥ* refers to *prajñā* free of outflow.

Abhidharma as *prajñā* has two aspects: 1. abhidharma as the pure *prajñā*. 2. abhidharma comprising the impure *prajñā*—*śrutā mayī prajñā*, etc.—and also the texts which contain the Buddhist teaching, all capable of leading to the attainment of pure

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[175] T1554, 983a15-28. For English Translation, see Dhammajoti, *Entrance* 127-28.
[176] T1558, 51c23-24: 諸染污慧名為惡慧。於中有見故非無明.
[177] Mizuno, 68.

prajñā. *Prajñā* as one of the ten universal dharmas, has both positive and negative meanings, thus it includes *jñāna*, *kṣānti*, *dṛṣṭi*.

The notion of defiled *prajñā* can also be found in Pāli Buddhism. However, in Pāli Buddhism, the wrong view is established to be separated from *paññā* as *kilesa cetasika*.

Chapter 4: The Scope and Nature of *Prajñā*

1. Prajñā in the JPS and Vibhāṣā

In the earlier chapters, we saw that in Early Buddhism the term *prajñā* generally was applied to the Perfect Insight of the Buddha. In abhidharma, *prajñā* has a much wider scope in meaning and refers to any type of understanding—wrong, right, clear, feeble, pure, defiled etc; hence, the ābhidharmikas understood *prajñā* in various ways and as having many meanings among which are *jñāna* (knowledge), *dṛṣṭi* (view), *kṣānti* (receptivity), *vidyā* (wisdom), and so on. However, despite the fact that *prajñā* appears in various forms and modalities bearing different names, the consistent notion of it being the faculty of understanding is maintained throughout.

The Sarvāstivādin conception of both phenomenal existence and the domain of the unconditioned (*asaṃskṛta*) is a pluralistic one in each of the cases. There are innumerable real entities—dharmas—in either domain. The types uniquely characterized are designated by different names, often on account of the fact that the Buddha himself spoke of the same thing or phenomenon in different terms. Thus, for the faculty of *prajñā*, various synonymous terms are found in the sūtra: *āloka*, *prabhā*, *prajñā-indriya*, *prajñā-bala*, *dharma-pravicaya*, etc. The Vibhāṣā declares: "All dharmas are subsumed under *svabhāva*; this is subsumption (*saṃgraha*) in respect of *paramārtha*."[178] *Saṃgraha* is an important methodological device, used in conjunction with that of *svabhāva/svalakṣaṇa*, in arriving at a final list of unique dharmas. This analysis may be between one single dharma and another dharma, or between one dharma and several other

[178] T1545, 306c6-7: ...一切法皆攝自性是勝義攝。

dharmas, or between one category of dharmas and another category, or between one category and several other categories. Through the process of *saṃgraha*, the ābhidharmika can reduce *āloka* and the rest to one unique dharma, *prajñā*. In the technical terminology of Sarvāstvādins, *prajñā* is the *svabhāva* of all these terms.

1.1 Dṛṣṭi, Jñāna and *Prajñā*

1.1.1 *Dṛṣṭi*

According to the JPS and Vibhāṣā, *dṛṣṭi* (view) comprises visual faculty (*cakṣurindriya*), the five views, the worldly right view (*laukikī samyak-dṛṣṭi*), view related to a Learner (*śaikṣa-dṛṣṭi*)[179] and view related to a non-Learner (*aśaikṣa-dṛṣṭi*).[180] The visual faculty, the five views and the worldly right view constitute the view of neither-Learner-nor-non-Learner.[181] Worldly right view is *prajñā* associated with wholesome consciousnesses. These are called "*dṛṣṭi*" because they are speculative in nature. View related to Learner is a Learner's *prajñā* free of outflow (*anāsrava-prajñā*).[182] View related to non-Learner is the right view related to non-Learner.[183] These last two categories are called "*dṛṣṭi*" because they are by nature

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[179] In the context of Sarvāstivāda, *śaikṣa* (Learner) means those who need to be trained in reference to those in the stage of Insight (*darśana-mārga*) up to the stage non-return (*anāgamī*). *Āśaikṣa* (non-Learner) means those who need no more training in reference to an arhat. Neither-Learner-nor-non-Learner refers to ordinary people.

[180] T1544, 952a3; T1545, 489b28-29: 云何為見。答眼根五見。世俗正見。學無學見.

[181] T1545: 506c24-25: 云何非學非無學見。答眼根五見世俗正見.

[182] *Āsrava*, lit., "what leaks out", "outfluxes"; Pāli: *āsava* is translated as "cankers", "taints", "corruption", "intoxicants", "biases", etc.. There is a list of four: the canker of sense-desire (*kāmāsava*), of desiring eternal existence (*bhavāsava*), or of wrong views (*diṭṭhāsava*), and of ignorance (*avijjāsava*). One who attains arhatship has destroyed all four of those cankers. See BD 23. In Buddhism, *āsrava* is the defilements that ceaselessly flow out from internal organs (i.e., five sense organs and the mind). Through the effort of ridding oneself of *āsrava* by undefiled *prajñā*, one can attain awakening or freedom from the bond of defilement.

[183] T1545, 490a14-17: 世俗正見者。謂善意識相應慧。是見性故說名為見。學見者。謂學無漏慧。無學見者。謂無學正見。此二亦俱是見性故名為見。

examination (*samtīraṇāmaka*). According to this discussion on *dṛṣṭi* found in the Vibhāṣā, they can be classified as follows:

View
- 1) View related to neither-Learner-nor-non-Learner
  - 1) Visual Faculty
  - 2) Five Views
  - 3) Worldly Right View—*prajñā* of wholesome consciousness
- 2) View related to Learner ---------- 4) *prajñā* free of outflow related to Learner
- 3) View related to non-Learner------- 5) Right View related to non-Learner

1.1.2 *Jñāna*

The JPS and Vibhāṣā define *jñāna* (knowledge) as *prajñā* associated with five sensory consciousnesses (*pañca-vijñānakāya-samprayukta-prajñā*) and *prajñā* associated with the other mental consciousness (*mano-vijñāna-samprayukta-prajñā*) excepting receptivity free of outflow (*anāsrava-kṣānti*).[184]

The Vibhāṣā explains "*prajñā* associated with five sensory consciousnesses" to be of three kinds:

> Herein, "*prajñā* associated with five sensory consciousnesses" are of three kinds: (1) wholesome (*kuśala*), (2) defiled (*kliṣṭa*), and (3) Not defiled and neutral (*anivṛtāvyākṛta*).
>
> Wholesome—wholesome [*prajñā*] acquired through birth (*upapatti-lābhika-kuśala*).
>
> Defiled--[*prajñā*] associated with craving, hatred and ignorance that are to be removed through cultivation (*bhāvanāheya-rāga-dveṣa-moha-saṃprayuktā prajñā*).
>
> Not defiled and neutral—(1) [*prajñā*] born of retribution (*vipākaja*); (2) and some [*prajñā*] that are born together with proper deportment (*airyāpathika*), the arts and

[184] T1544, 952a4-5; T1545, 490a20-2: 云何智。答五識相應慧。除無漏忍餘意識相應慧.
Dhammajoti translated *kṣānti* as receptivity. He explains: "*Kṣānti* may be regarded as a low degree of insight than *jñāna* which is a thorough, decisive insight. It investigates but is still not exempted doubt with regard to the object cognized; it catches the *kleśa*, but cannot cut it. It is by the *jñāna*, exempt from doubt, that the *kleśa* are cut. Dhammajoti, *Entrance* 223. For the relationshio between *kṣānti* and *jñāna*, see on page 65.

crafts (*śailpasthānika*), or a mind of higher knowledge (*abhijñā-phala-citta*).[185]

The Vibhāṣā explains "*prajñā* associated with mental consciousness" as follows:[186]

"[*Prajñā*] associated with the other mental consciousness" also are of three kinds: (1) wholesome (*kuśala*), (2) defiled (*kliṣṭa*), and (3) not defined and neutral (*anivṛtāvyākṛta*).

1 Wholesome [*prajñā*] are of two kinds: (a) with outflow (*sāsrava*), (b) free of outflow (*anāsrava*).

(a) Wholesome [*prajñā*] with outflow is of three kinds: (1) [that] obtained through practice (*prāyoga-lābhika*), (2) [that] obtained through detachment (*vairāgya-lābhika*), and (3) [that] obtained through birth (*upapatti lābhika*).

(1) "[*Prajñā*] obtained through practice" is *prajñā* which arises through listening (*śruta-mayī-prajñā*), *prajñā* which arises through reflection (*cintā-mayī-prajñā*), *prajñā* which arises through cultivation (*bhāvanā-mayī-prajñā*).

Śruta-mayī-prajñā—the proper discerning with regard to words and meaning.

Cintā-mayī-prajñā—*prajñā* derived from 1) contemplation on the impurities (*aśubha-bhāvanā*), 2) mindfulness of breathing (*ānāpāna-smṛti*), and 3) the abodes of mindfulness (*samṛtyupasthāna*).

Bhāvanā-mayī-prajñā—*prajñā* derived from cultivation: This refers to warmth (*uṣmagata*), peak (*mūdhan*), receptivity (*kṣānti*), the highest worldly dharma (*laukika agradharma*), the worldly *prajñā* associated with by direct realization (*abhisamayāntika laukikaprajñā*), the immeasurables (*apramāṇa*), liberation (*vimokṣa*), supreme place (*abhibhvāyatana*), pervasive place (*kṛtsnāyatana*).[187]

(2) [*Prajñā*] obtained through detachment (*vairāgya-labhika*)—[*prajñā* derived from] *dhyāna*, *apramāṇa*, *ārūpya*, *vimokṣa*, *abhibhvāyatana*, *kṛtsnāyatana*.

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[185] T1545, 490a21-24: 此中五識相應慧有三種。一善。二染污。三無覆無記。善者謂唯生得善。染污者。謂唯修所斷貪瞋癡相應。無覆無記者。謂異熟生。亦有少分威儀路工巧處及通果心俱生。

[186] T1545, 490a25-b8: 餘意識相應慧亦有三種。一善二染污三無覆無記。善有二種。一有漏。二無漏。有漏善有三種。一加行得。二離染得。三生得。加行得者謂聞所成慧。思所成慧。修所成慧。聞所成慧者。謂於文義如理決擇。思所成慧者。謂不淨觀持息念。及念住等。修所成慧者。謂煖頂忍世第一法。現觀邊世俗智。無量解脫勝處遍處等。離染得者。謂靜慮無量無色解脫勝處遍處等。生得者。謂生彼地法爾所得善。無漏有二種。一學二無學。學謂學八智。無學謂盡智無生智。無學正見智。染污者。謂見修所斷煩惱隨煩惱相應。無覆無記者。謂異熟生威儀路工巧處通果心俱生.

[187] These are the states of *samādhi*: there are four *apramāṇa* (*maitrī*, *karuṇā*, *muditā*, *upekṣā*) eight *vimokṣā*, eight *abhibhvāyatana* and ten *kṛṣṇāyatana*.

(3) [*Prajñā*] obtained through birth (*upapatti lābhika*)—the wholesome [*prajñā*] obtained spontaneously as a result of being born in a particular stage (*bhūmi*)

(b). [*Prajñā*] free of outflow (*anāsrava*) is of two kinds: 1). Learner, 2) non-Learner

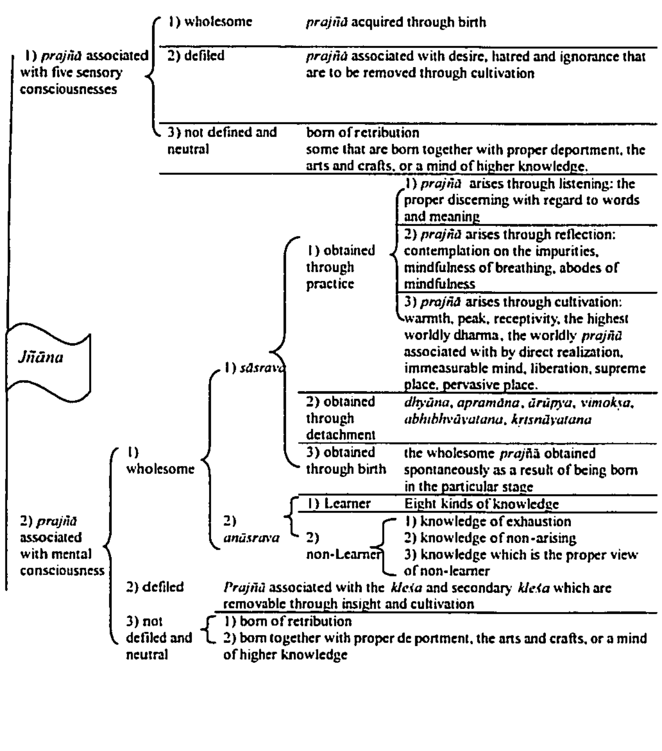
(1) Learner—the Eight *jñāna* related to Learner.

(2) Non-Learner—knowledge of exhaustion (*kṣaya-jñāna*), knowledge of non-arising (*anutpāda-jñāna*), knowledge which is the proper view of non-Learner (*samyak-dṛṣṭi-jñāna*).

2 Defiled—[*prajñā*] associated with the *kleśa* and secondary *kleśa* (*anukleśa*) that are to be removed through insight (*daśana*) and cultivation (*bhāvanā*).

3 Not defiled and neutral—[*prajñā*] born of retribution, and born together with proper deportment, the arts and crafts, or a mind of higher knowledge

According to above explanation of the Vibhāṣā, the whole structure of *jñāna* can be diagrammed as follows:



1.1.3 *Prajñā*

The JPS states that *prajñā* is associated with six consciousnesses.[188] The Vibhāṣā states:

> What is *prajñā*? Answer: *prajñā* is that which is associated with six consciousnesses. This is of three kinds, viz., wholesome, defiled, not defined and neutral as explained

[188] T1544, 952a5: 云何慧。 荞六識相應慧。

> in detail previously. [However,] there is a difference: the eight receptivities free of outflow (*anāsrava-kṣānti*) are also subsumed under *prajñā* because they have [the nature of] discernment of dharmas. *Prajñā* can be found in all states of mind (*citta*)[189]

The eight receptivities free of outflow are subsumed under *prajñā*. Whatever is associated with mind and has the functions of discerning and understanding is *prajñā*. *Prajñā* includes the contents of *jñāna* and therefore, *prajñā* is more extensive in meaning than *jñāna*.

1.2 The Eight Knowledges

The above discussions show that *jñāna* is an important modality of *prajñā*. The Sarvāstivāda arrived at a list of eight knowledges (sometimes also enumerated as ten, see below). The eight knowledges are: 1) knowledge of dharma (*dharmajñāna*), 2) inferential knowledge (*anvayajñāna*), 3) conventional knowledge (*saṃvṛtijñāna*), 4) knowledge of others' mind (*paracittajñāna*), 5) knowledge of *duḥkha* (*duḥkhajñāna*), 6) knowledge of arising (*samudayajñāna*), 7) knowledge of cessation (*nirodhajñāna*), and 8) knowledge of the Path (*mārgajñāna*). As regards the essential characteristic of knowledge, the Vibhāṣā explains: "For what reason is it called knowledge? It examines and judges an object (*ālambana*); therefore, it is called knowledge."[190] And, "for what reason is it called knowledge? What is the meaning of [the word] knowledge? Knowledge means whatever that is judgmental."[191]

The JPS discusses the eight kinds of knowledge as follows:[192]

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[189] T1545, 490b9-13: 云何為慧。答六識相應慧。此有三種。謂善染污無覆無記。廣如前說(T1545, 490a20-b9)有差別者。無漏八忍亦是慧攝。擇法通故。一切心俱皆得有慧。

[190] T1545, 727a29-b1: 問何故名智。答於所緣法審觀決定。故名為智。

[191] T1545, 647b15-16: 問何故名智。智是何義。答決定義是智義。Also, T1545, 549c14-15.

[192] T1544, 957b19-c2: 有八智。謂法智乃至道智。云何法智。答於欲界諸行。諸行因諸行滅。諸行能斷道。所有無漏智。又於法智及法智地。所有無漏智。是謂法智。云何類智。答於色無色界諸行。諸行因諸行滅。諸行能斷道。所有無漏智。又於類智及類智地。所有無漏智。是謂類智。云

There are eight knowledges (*jñāna*): viz., knowledge of dharma (*dharma-jñāna*) up to knowledge of the Path (*mārga-jñāna*).

What is knowledge of dharma (*dharma-jñāna*)? Answer: It is knowledge free of outflow in the sphere of desire (*kāmadhātu*) with regard to all conditioning forces (*saṃskāra*), the cause for all conditioning forces, the extinction of all conditioning forces, and the path that leads to destruction of all conditioning forces. Again, it is the knowledge free of outflow with regard to the knowledge of dharma and the stage pertaining to the knowledge of dharma. These constitute the knowledge of dharma.

What is inferential knowledge (*anvaya-jñāna*)? Answer: It is knowledge free of outflow in the sphere of form (*rūpadhātu*) and the sphere of no form (*ārūpyadhātu*) with regard to all conditioning forces (*saṃskāra*), the cause for all conditioning forces, the extinction of all conditioning forces, and the path that leads to destruction of all conditioning forces. Again, it is the knowledge free of outflow with regard to inferential knowledge and the stage pertaining to inferential knowledge. These constitute inferential knowledge.

What is knowledge of others' mind (*paracitta-jñāna*)? Answer: It is knowledge that is the result of cultivation: it knows the present mind and thought-concomitant (*citta-caitta*) dharmas of others.

What is conventional knowledge (*saṃvṛti-jñāna*)? Answer: It is *prajñā* with outflow in the three spheres.

What is knowledge of *duḥkha* (*duḥkha-jñāna*)? Answer: It is knowledge that operates (√*vṛt*) the conditioning forces in their aspects (*ākāra*) as unsatisfactory (*duḥkhataḥ*), impermanent (*anityataḥ*), empty (*śūnyatā*) and without a Self (*anātmataḥ*).

What is knowledge of arising (*samudaya-jāna*)? Answer: It is knowledge that operates the causes of the conditioning forces in their [four] aspects (*ākāra*) of being cause (*hetutaḥ*), arising (*samudayataḥ*), successive causation (*prabhavataḥ*) and condition (*pratyayataḥ*).

What is knowledge of cessation (*nirodha-jāna*)? Answer: It is knowledge that operates the extinction of the conditioning forces in their [four] aspects as cessation (*nirodhataḥ*), calm (*śāntataḥ*), excellence (*praṇītataḥ*) and escape (*niḥsaraṇataḥ*).

What is knowledge of the Path (*mārga-jāna*)? Answer: It is knowledge that operates the path of counteragents against the conditioning forces in their [four] aspects as a path (*mārgataḥ*), right method (*nyāyataḥ*), course of practice (*pratipattitaḥ*), conducive to exit (*nairyāṇikataḥ*).

何他心智。答若智是修果。知他現在心心所法。云何世俗智。答三界有漏慧。云何苦智。答於諸行。作苦非常空非我行相轉智。云何集智。答於諸行。因作因集生緣行相轉智。云何滅智。答於諸行。滅作滅靜妙離行相轉智。云何道智。答於諸行。對治道作道如行出行相轉智。

These eight knowledges have *prajñā*, which is one of *caitta* dharmas, as their nature.[193] There is also the classification of knowledge into ten—the above eight, together with knowledge of exhaustion (*kṣayajñāna*) and knowledge of non-arising (*anutpādajñāna*). The Vibhāṣā, in quoting the *Abhidharmaprakaraṇapāda-śāstra* (PrS), defines and differentiates the last two knowledges as follows:[194]

> PrS [states]: ...What is knowledge of exhaustion? It is to know truly that I have known unsatisfactoriness; I have abandoned the arising [of unsatisfactoriness]; I have realized the cessation [of unsatisfactoriness]; I have cultivated the Path.
>
> What is knowledge of non-arising? It is to know truly that I have known unsatisfactoriness, and there is no more to be known up to I have cultivated the Path, and there is no more to be cultivated.

The Vibhāṣā further distinguishes these last two knowledges in the following manner:

> What distinguishes knowledge of exhaustion from knowledge of non-arising? Answer: To begin with, they differ in name only. That is, this is called knowledge of exhaustion; this is called knowledge of non-arising. The cause is called knowledge of exhaustion, the effect is called knowledge of non-arising; what has been done is called knowledge of exhaustion and that which is fostered by the cause is called knowledge of non-arising. To acquire what has not been acquired or what has already been acquired is knowledge of exhaustion, and only to acquire what has not been acquired is knowledge of non-arising. Both the *vimukti-mārga* as well as *viśeṣa-mārga* are subsumed under knowledge of exhaustion but only the *viśeṣa-mārga* is subsumed under knowledge of non-arising. The five types of arhats are established as the basis of knowledge of exhaustion, and the establishment of (only) one type of arhat on the basis of that is knowledge of non-arising. That which is common to both the sharp (*tīkṣa*) and blunt (*mṛdu*) faculties is knowledge of exhaustion but that which pertains only to the sharp faculty is knowledge of non-arising. These are the distinctions.[195]

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[193] T1545, 727a28: 此八皆以心所法中慧為自性。

[194] T1545, 150a4-16: 品類足論…云何盡智。謂如實知我已知苦已斷集已證滅已修道。云何無生智。謂如實知我已知苦不復知。乃至我已修道不復修。Cf. T1558, 135a23-28.

[195] T1545, 527c06-14: 問盡智無生智有何差別? 答且名即差別。謂此名盡智此名無生智。復次因是盡智。果是無生智。復次已作是盡智。因長養是無生智。復次未得而得。或已得而得是盡智。唯未得而得。是無生智。復次或解脫道或勝進道攝是盡智。唯勝進道攝是無生智。復次依之建立五阿羅漢是盡智。依之建立一阿羅漢是無生智。復次通利鈍根者得是盡智。唯利根者得是無生智。是謂差別

Both the AKB[196] and the *Abhidharmāvatāra*[197] enumerate ten kinds of knowledge. On the other hand the Vibhāṣā follows the JPS and enumerates only the first eight. Regarding this difference, the Vibhāṣā explains that although in the sūtras the Buddha sometimes expounded two knowledges, sometimes four and sometimes ten, the JPS enumerates eight as the middle, because these eight completely subsume all knowledges—the two-fold and four-fold enumeration etc. are abbreviations and the ten-fold enumeration is an elaboration. Further, the eight are found among the Learners, the non-Learners, as well as those with or without defilements. In contrast, the last two knowledges are found only among those who are non-Learners and those without defilements.[198] The last two are excluded in the group of eight because they are limited to certain stage.[199] Various other explanations and classifications are also given in this same context.[200]

1.3 The Relationships among *Prajñā*, *Dṛṣṭi*, *Jñāna* in terms of Three Levels of Practice

The Vibhāṣā explains *prajñā*, *dṛṣṭi* and *jñāna* with respect to a Learner and a non-Learner (*arhat*) as well as with respect to an ordinary person (neither-Learner-nor-non-Learner):

What is *dṛṣṭi* related to Learner? Answer: *Prajñā* related to Learner. That is, the

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[196] AKB, p. 394; ADV p. 373. T1558, 134c07-10.

[197] 入阿毘達磨論 T1554. Dhammajoti, *Entrance* 118-21.

[198] T1545, 546c1-9: 問佛於經中或說二智。或說四智。或說八智或說十智。何緣尊者此中但依八智作論。答以此八智是處中說。攝諸智盡故依造論。謂二智等皆是略說攝智不盡。十智契經雖攝智盡而是廣說。唯此八智攝諸智盡是處中處故偏依之。復次如是八智學無學者。及有染無染者身中。俱有故偏依之。盡無生智唯無學者。及唯無染者身中可得。是故不依。Cf. The Vibhāṣā: T1545, 546b9ff.

[199] T1545, 727a26-27:八智者…非盡無生以位局故。

[200] E.g.: T1545, 547b5-9: 問若決定智唯有一種或二或三。云何此中立有八智。答以五事故立有八智。一對治故立法類智。二自性故立世俗智。三加行故立他心智。四行相故立苦集智。五行相所緣故立滅道智。

> receptivity free of outflow (*anāsrava-kṣāntiḥ*) and the eight knowledges of Learner. That is, all *prajñā* free of outflow from the receptivity on the knowledge of dharma with respect to unsatisfactoriness (*duḥkhe-dharmajñāna-kṣāntiḥ*) up to the diamond-like concentration (*vajropama samādhi*) are called *dṛṣṭi* related to the Learners. What is *jñāna* related to Learner? Answer: They are the eight knowledges related to Learner, viz. the four knowledges of dharma (*dharmajñāna*)[201] and the four inferential knowledges (*anvayajñāna*).[202] What is *prajñā* related to Learner? *Dṛṣṭi* related to Learner and *jñāna* of Learner together are called *prajñā* related to Learner, because both *dṛṣṭi* and *jñāna* have discernment of dharmas as their characteristic.[203]

In brief, *jñāna* related to Learner refers to the eight knowledges; *dṛṣṭi* related to Learner refers to the eight knowledges and the eight receptivities; *prajñā* related to Learner is the combinations of both *jñāna* related to Learner and *dṛṣṭi* related to Learner. In the stage of a Learner, *prajñā* is equal to *dṛṣṭi* which contains *jñāna* and eight receptivities.

> What is *dṛṣṭi* related to non-Learner? Answer: *Prajñā* related to non-Learner that are not subsumed by knowledge of exhaustion and knowledge of non-arising are the right views related to non-Learner. What is *jñāna* related to non-Learner? Answer: The eight knowledges of non-Learner, viz. the four knowledges of dharma (*dharmajñāna*) and the four inferential knowledges (*anvayajñāna*). What is *prajñā* related to non-Learner? Answer: *Dṛṣṭi* related to non-Learner and *jñāna* related to Non-Learner together are called *prajñā* related to non-Learner because both their *dṛṣṭi* and *jñāna* have discerning of dharma as their characteristic [which is *prajñā*].[204]

> What is *dṛṣṭi* related to neither-Learner-nor-non-Learner? Answer: Visual faculty, the five views and the worldly right view... What is *jñāna* related to neither-Learner-nor-non-Learner? Answer: *Prajñā* associated with the five sensory consciousnesses, and *prajñā* with outflow associated with mental consciousness penetrates through the three, viz., wholesome, impure, and neutral ... What is *prajñā* related to neither-Learner-nor-non-Learner? *Prajñā* associated with the five sensory

[201] The four *jñāna* related to the four Noble Truths: *duḥkhe dharmajñānam, samudaye dharmajñānam, duḥkhanirodhe dharmajñānam, duḥkhapratipakṣamārge dharmajñānam.*

[202] The four *anvayajñāna* of the Four Noble Truths: *duḥkhe 'nvayajñānam, samudaye nvayajñānam, duḥkhanirodhe nvayajñānam, duḥkhapratipakṣamārge nvayajñānam.*

[203] T1545: 506b10-14: 何學見。答學慧。謂無漏忍及學八智。從苦法智忍。乃至金剛喻定諸無漏慧皆名學見。云何學智。答學八智。謂四法智及四類智。[Also, T545, 529c05]云何學慧。謂學見學智總名學慧見智俱有擇法相故。

[204] T1545, 506c4-8: 云何無學見。答盡無生智所不攝無學慧謂無學正見。云何無學智。答無學八智。謂四法智及四類智。[Also, T1545, 529c7]云何無學慧。答無學見無學智總名無學慧見智。俱有擇法相故。

> consciousnesses, and *prajñā* with outflow associated with mental consciousness. *Jñāna* with outflow and *prajñā* with outflow are both found in all mental states with outflow, because they all have judging and discerning of dharmas as their characteristic.[205]

In brief, for ordinary person or those in the stage of neither-Learner-nor-non-Learner, *jñāna* and *prajñā* are identical; both refer to *prajñā* associated with the five sensory consciousnesses, and *prajñā* with outflow associated with mental consciousness. It must be understood that there is a special case of *dṛṣṭi* which is not subsumed under *prajñā*: the visual faculty.[206] The relationships among *prajñā*, *jñāna* and *dṛṣṭi* in terms of the three classes of beings may be illustrated by the following table:

a) In relation to *dṛṣṭi*:

Learner	Prajñā: receptivity free of outflow; 8 *jñāna*
Non Learner	Prajñā that are not subsumed by knowledge of exhaustion and knowledge of non-arising
Neither-Learner-nor-non-Learner	visual faculty; five views; worldly proper view

b) In relation to *jñāna*:

Learner	4 *dharma-jñāna*; 4 *anvaya-jñāna*
Non Learner	4 *dharma-jñāna*; 4 *anvaya-jñāna*
Neither-Learner-nor-non-Learner	*Prajñā* associated with the five sensory consciousnesses; And *prajñā* with outflow associated with mental consciousness

c) In relation to *prajñā*:

Learner	*Dṛṣṭi*; *Jñāna*

[205] T1545, 506c24-507a1: 云何非學非無學見。答眼根五見世俗正見…謂云何非學非無學智。答五識相應慧。及意識相應有漏慧俱通三種。謂善染污無覆無記…云何非學非無學慧。答五識相應慧。及意識相應有漏慧。有漏智慧俱遍一切有漏心品。皆有審決擇法相故。

[206] For more discussion on this matter, see Dhammajoti, K. L. "The Abhidharma Controversy on Visual Perception," *Recent Researches in Buddhist Studies: Essays in Honour of Professor Y. Karunadasa.* Ed. K. L. Dhammajoti etc. Colombo: Y. Karunadasa Felicitation Committee, 1997): 81; 92-93.

Non Learner { *Dṛṣṭi* / *Jñāna*

Neither-Learner-nor-non-Learner { *Prajñā* associated with the five sensory consciousnesses / And *prajñā* with outflow associated with mental consciousness

1.4 Inter-relationship among *Dṛṣṭi*, *Jñāna*, and *Prajñā*

1.4.1 Relationship between *Jñāna* and *Prajñā*.

The JPS explains that every case of *jñāna* is *prajñā*, but some cases of *prajñā* are not *jñāna*, viz. the receptivities free of outflow (*anāsrava-kṣānti*).[207] The Vibhāṣā comments:

> ...Are all cases of *jñāna prajñā*? All cases of *jñāna* are *prajñā*, because every case of judgment discerns dharma (*dharma-pravicaya*). Some cases of *prajñā* are not *jñāna*, viz. the receptivities free of outflow, because it initially comprehends the [Four Noble] Truths for the first time without judgment.[208]

"Why is the receptivity free of outflow not knowledge? Answer: Because, when comprehending the Truths by means of receptivity free of outflow, there is receptivity but no deciding; comprehending but no discerning; conjecture (*vi-tark*) but no concluding; investigating but no knowing; directly realizing (*abhi-sam-√i*) but no repeatedly discerning. They merely exercise their functions incessantly—hence they are not called knowledge."[209] Alternative explanations are also given by Vasumitra, Dharmatrāta, and others:

> The venerable Vasumitra explains thus: "Receptivity (*kṣānti*), with regard to the Noble Truths, is receptive at this stage, but it has not yet understood decisively, hence

[207] T1544, 952a15-16: 諸智彼慧耶。答諸智皆是慧。有慧非智。謂無漏忍。Also, T1544, 952a26-28.
[208] T1545, 491c16-18: 諸智是慧耶。答諸智皆是慧。能審決者皆擇法故。有慧非智。謂無漏忍創觀諦境未審決故.
[209] T1545, 490b17-21: 問何故無漏忍非智耶。答以無漏忍於所觀諦。雖忍而未決。雖觀而未審。雖尋求而未究竟。雖伺察而未了知。雖現觀而未重審。唯作功用加行不息。故不名智。...

it is not called knowledge."[210]

The Bhadanta (Dharmatrāta)[211] explains: "When the seeing of a thing is complete, it is called *prajñā*. It is not the case that at the initial stage of receptivity, the seeing of a thing becomes complete. Thus, though one does not speak of the receptivity free of outflow as knowledge, but they are actually knowledge."[212]

1.4.2 Relationship between *Dṛṣṭi* and *Prajñā*.

The JPS and Vibhāṣā explains:

> Are all *dṛṣṭi prajñā*? It has to be explained in terms of a tetra-lemma: [i] There is a *dṛṣṭi* that is not *prajñā*, viz., visual faculty. [ii] There are some *prajñā* that are not *dṛṣṭi*, viz., *prajñā* associated with the five groups of consciousness, knowledge of exhaustion (*kṣaya-jñāna*) and knowledge of non-arising (*anutpāda-jñāna*), and those *prajñā* with outflow associated with mental consciousness but with exception of the five views (*dṛṣṭi*) and worldly proper view (*laukiki-samyag-dṛṣṭi*). [iii] There are some *dṛṣṭi* that are also *prajñā*, viz., those *prajñā* free of outflow with the exception of knowledge of exhaustion and knowledge of non-arising, and the five views and worldly proper view. [iv] Some are neither *dṛṣṭi* nor *prajñā*, viz., [all] except those explained before.[213]

The Vibhāṣā further comments that the visual faculty is not called knowledge, because visual faculty is matter (*rūpa*), but the knowledge is not matter.[214]

> "Why is it that *prajñā* associated with the group of five consciousnesses is not *dṛṣṭi*? Answer: That whose mode of activity (*ākāra*) is sharp (*tīkṣṇa*) and enters deeply into objects (*ālambana*) is called *dṛṣṭi*. *Prajñā* associated with the group of five consciousnesses is not sharp and does not enter deeply into objects; thus, it is not called *dṛṣṭi*. Again, it is because *dṛṣṭi* can discriminate, but this *prajñā* cannot. It is because *dṛṣṭi* can have specific characteristic and common characteristic as objects, but this *prajñā* can have only specific characteristic as object. It is because *dṛṣṭi* can have [dharma of] the three periods of time and unconditioned (*asaṃskṛta*) [dharma] as objects, but this *prajñā* can have only the present [dharma] as objects. It is because

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[210] T1545, 490b23-24: 尊者世友作如是說。忍於聖諦雖正堪忍。而未審知故不名智。

[211] The Bhadanta (大德) refers to The Bhadanta Dharmatrāta, one of the four Sarvāstivāda great commentators at that time. See Yin Shun, *Research on the Main Sarvāstivādin Commentaries and Commentators* 246.

[212] T1545, 490b25-26 大德說曰。見耶究竟乃立智名。非初忍時見耶究竟。故無漏忍雖不名智而實是智。

[213] T1544, 952a10-15: 諸見是慧耶. 答應作四句。有見非慧。謂眼根。有慧非見。謂五識身相應慧。盡無生智。除五見。及世俗正見。餘意識相應有漏慧。有見亦慧。謂除盡無生智。餘無漏慧。及五見世俗正見。有非見非慧。謂除前相。Also, T1544, 952a22-26. See, the Vibhāṣā, T1545, 491c8-16.

[214] T1545, 490b15-16: 問何故眼根不名為智。答眼根是色。智非色故....

dṛṣṭi can apprehend objects repeatedly, but this *prajñā* can apprehend objects for only a moment (*kṣaṇa*). [In short,] *dṛṣṭi* deliberates and examines objects (*ālambana*), this *prajñā* does not.[215]

1.4.3 Relationship between *Dṛṣṭi* and *Jñāna*.

The JPS and Vibhāṣā explain the relationship between *dṛṣṭi* and *jñāna* in the same manner:

> Are all *dṛṣṭi jñāna*? It has to be explained in terms of a tetra-lemma: [i] There are some *dṛṣṭi* that are not *jñāna*, viz. the visual faculty (*cakṣurindriya*) and the receptivity free of outflow (*anāsrava-kṣānti*).[216] [ii] There are some *jñāna* that are not *dṛṣṭi*; viz. *prajñā* associated with the five groups of consciousness (*pañca-samprayukta-jñāna*), knowledge of exhaustion (*kṣaya-jñāna*), knowledge of non-arising (*anutpāda-jñāna*), and *prajñā* with outflow associated with mental consciousnesses (*sāsravā manovijñāna- samprayukta-prajñā*) but with exception of the five views, worldly right view (*laukikī samyak-dṛṣṭi*).[217] [iii] There are some *dṛṣṭi* that are also *jñāna*; viz. the five views and worldly right view; *prajñā* free of outflow but with exception of receptivity with outflow (*anāsrava-kṣānti*), of knowledge of exhaustion and of knowledge of non-arising.[218] [iv] Some are neither *dṛṣṭi* nor *jñāna*, viz. those excluding what have been mentioned above.[219]

The Vibhāṣā repeats JPS's explanation and gives further reasons how they are related or not related.[220]

> Why are the knowledge of exhaustion (*kṣaya-jñāna*) and knowledge of non-arising (*anutpāda-jñāna*) not *dṛṣṭi*? Answer: "Because the mode of activities (*ākāra*) of these two *jñāna* is not sharp and can not enter deeply into objects.[221]
>
> Venerable Ghoṣaka said: "The knowledge of exhaustion and knowledge of non-arising have accomplished what should be done; there is nothing more to pursue;

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[215] T1545, 490c5-13: 問何故五識身相應慧非見耶。答行相猛利深入所緣說名為見。五識身相應慧行相不猛利。不能深入所緣。故不名見。復次見能分別。彼慧不能分別故。見能緣自相共相。彼慧唯能緣自相故。見能緣三世及無為。彼慧唯能緣現在故。見能數數取境。彼慧唯能一剎那取境故。見於所緣籌量觀察。彼慧不爾。Cf. Dharmajoti, *Entrance* 219.

[216] The same passage in the Vibhāṣā: T1545, 490b13-15.

[217] Also, T1545, p490c4-5

[218] Also, T1545, 491b27-c29.

[219] T1544, 952a5-10: 諸見是智耶。答應作四句。有見非智。謂眼根及無漏忍。有智非見。謂五識身相應慧。盡無生智。除五見及世俗正見。餘意識相應有漏慧。有見亦智。謂五見。世俗正見。除無漏忍。及盡無生智。餘無漏慧。有非見非智。謂除前相。The same explanation: T1544, 952a16-21.

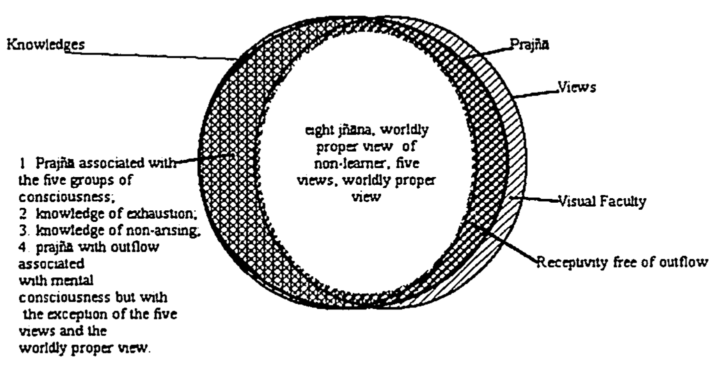
[220] T1545, 490b13-491c7.

[221] T1545, 490c14-15: 問盡智無生智何故非見耶。答此二智行相不猛利故。不深入所緣故。

thus, they are not called *dṛṣṭi*."[222]

> Comment: it should be explained as thus: the knowledge of exhaustion and knowledge of non-arising are *jñāna* but not *dṛṣṭi*, because what needs to be done is accomplished; with regard to the four Noble Truths there is no more searching, because the preparatory [effort] has ceased.[223]

Dṛṣṭi and *jñāna* share in scope with following items: eight *jñāna*, worldly proper view of non-Learner, five views, worldly proper view.[224] According to Vibhāṣā's explanations above, the inter-relationship of these three maybe diagramed as follow:



2. *Prajñā, Dṛṣṭi and Jñāna in the Later Abhidharma Texts*

Here, later abhidharma texts refer to those texts after the Vibhāṣa, viz. Vasubandhu's

[222] T1545, 490c18-20: 尊者妙音說曰。盡無生智所作已辦。更無勝事而可追求。故不名見。

[223] T1545, 491a20-22: 評曰。應作是說。盡無生智是智非見。所作已辦。於四聖諦不復推求加行息故。

[224] T1545, 491b27: 有見亦智，即學八智。及無學正見此無漏慧。及前五見世俗正見。

AKB, Saṅghabhadra's Ny, **Abhidharma-samayapradīpikā*.[225] The Ny and **Abhidharma- samayapradīpika* are extant only in Xuan-zang's Chinese translation.

Like the Vibhāṣā, the AKB explains *prajñā* as one of the ten universal dharmas that has the ability to discern the dharmas.[226] Saṅghabhadra adds: "to discern the wrong or right characteristic of an object is *prajñā*."[227] As a universal dharma, *prajñā* has various meanings. Not only does it have a positive sense but also it has a negative connotation. It usually is discussed in comparison with *dṛṣṭi* and *jñāna*. With respect to the relationship between *prajñā*, *dṛṣṭi* and *jñāna*, Vasubandhu's explanation is not essentially different from that of the Vibhāṣā, but it is more concise:

> *Prajñā* is of two kinds: with outflow and free of outflow. Only *prajñā* free of outflow is called the noble [*prajñā*]. The eight receptivities among the noble *prajñā* are not of the nature of *jñāna* because the doubt to be abandoned by them has not been abandoned. They are subsumed by the nature of *dṛṣṭi* because they are of the nature of conjecture. The knowledge of exhaustion (*kṣayajñāna*) and knowledge of non-arising (*anutpadajñāna*) do not possess the nature of *dṛṣṭi* because they have stopped the searching mind and do not conjecture.[228] The remaining (knowledges) are of the nature of both *jñāna* and *dṛṣṭi* because they have completely removed doubt and are of the nature of conjecture. All *prajñā* with outflow are subsumed in the nature of *jñāna*. Among these, only six viz., the five defiled *dṛṣṭi* and worldly proper view (*laukikī samyagdṛṣṭi*) are of the nature of *dṛṣṭi*. Because the noble *prajñā* with outflow explained thus are all of the nature of the discernment of dharmas, they are subsumed in the nature of *prajñā*.[229]

Accordingly, the relation among the three can be diagramed as follow:

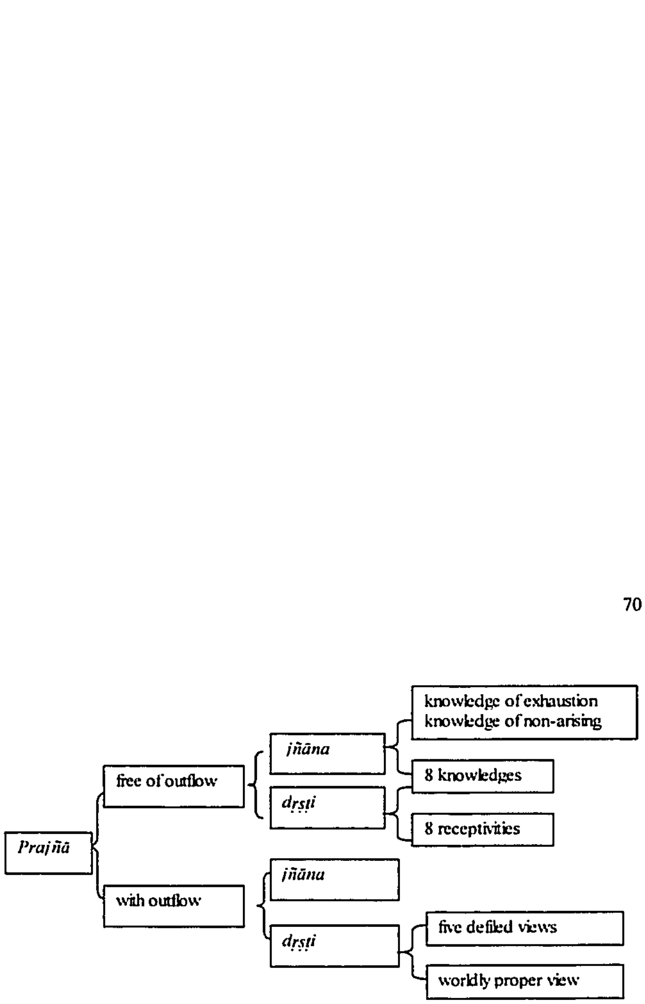
[225] See fn. 14.

[226] T1558, 19a20: 慧謂於法能有簡擇. AKB, p. 54: *matiḥ prajñā dharmapravicayaḥ.* Also, T1558, 35b28.

[227] T1562, 384b6-7: 簡擇所緣邪正等相。說名為慧。

[228] AKB, p. 391: *asantīraṇāparimārgāśayatvāt /*

[229] T1558, 134b24-c2: 論曰。慧有二種。有漏無漏。唯無漏慧立以聖名。此聖慧中八忍非智性。自所斷疑未已斷故。可見性攝。推度性故。盡與無生二智。非見性。已息求心不推度故。所餘皆通智見二性。已斷自疑推度性故。諸有漏慧皆智性攝。於中唯六亦是見性。謂五染污見世正見為六。如是所說聖有漏慧皆擇法故並慧性攝。



The Vibhāṣā explained that *prajñā* includes all knowledges and all *dṛṣṭi* with the exception of eye.[230] Vasubandhu and Saṅghabhadra go into this detail as to why seeing is done by the eye in conjunction with *vijñāna*.[231]

Saṅghabhadra follows the AKB but adds more explanation regarding the difference between *jñāna* and *dṛṣṭi*. Saṅghabhadra explains why the eight receptivities (*kṣānti*) are not knowledge and the knowledge of exhaustion and knowledge of non-arising are not *dṛṣṭi*:

> How is it that the eight receptivities are not able to be decisive? Because the doubts to be abandoned by them can continue to arise, or because the desire which seeks to perceive the object has ceased. What is named *jñāna* is slack in preparatory effort (*prayoga*). When the receptivities are arising, there is a desire for conjecture; the effort [therein] being strong, they are included as *jñāna*. However they are called *dṛṣṭi* on account of their nature of conjecture. The knowledge of exhaustion and knowledge of non-arising are not of the nature of *dṛṣṭi*, because the desire for conjecture therein has ceased completely, and because the preparatory effort generated therein is extremely slack. However they are called *jñāna* on account of

[230] See on page 66.
[231] See, Dhammajoti, *The Abhidharma Controversy* 92ff.

their being decisive in nature.[232]

The eight receptivities are the stages of understanding prior to the stage of knowledge. They are called receptivities, for they have the nature of conjecture, and they still remain in the stage of *dṛṣṭi*. Besides, there is still an element of doubt. Saṅghabhadra adds that receptivities are not knowledges, for they are still in the stage of preparatory practice, while knowledge is the state after preparatory practice.

In the Vibhāṣā, the eight knowledges are explained separately from the other two knowledges.[233] The eight knowledges are explained in detail, while the two knowledges are not. The AKB and Ny explain these ten knowledges collectively:[234]

> These ten knowledges are summarized into two kinds, because of the distinction in their either with or without outflow. When the two kinds of knowledge are differentiated by their defining-characteristics they become three: viz., conventional knowledge (*saṃvṛtijñāna*), the knowledge of dharma (*dharmajñāna*), and inferential knowledge (*anvayajñāna*). The former, i.e., knowledges with outflow are collectively called "conventional", because they mostly take worldly objects such as a vase etc. The latter, i.e., knowledges free of outflow, are divided as [knowledge of] dharma and inferential [knowledge]. Among these three, the conventional [*jñāna*] has all conditioned and unconditioned things as its objects. The knowledge of dharma and inferential knowledge respectively have the Four Noble Truths of the Sphere of desire (*kāmadhātu*) and those of the higher Spheres as their objects.[235]

The explanation of the AKB is very simple in comparison to the Vibhāṣā; Samgabhadra follows the AKB, but he adds more explanation.[236]

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[232] T1562, 735b4-9: 如何八忍不能決斷。由所斷疑得隨相續生故。或求見境意樂止息。加行暫緩說名為智。諸忍正起推度意樂。加行猛利故非智攝。而名見者推度性故。盡及無生二智非見性。推度意樂一向止息故。所起加行極暫緩故。而名智者決斷性故。Also, T1563, 946c13-a16.

[233] See on page 59.

[234] T1558, 134c7; T1562, 735c8.

[235] T1558, 134c9 如是十智總唯二種。有漏無漏性差別故。如是二智相別有三。謂世俗智法智類智。前有漏智總名世俗。多取瓶等世俗境故。後無漏智分法類別。三中世俗遍以一切有為無為為所緣境。法類二種如其次第以欲上界四諦為境。

[236] T1562, 735c10-24; also, T1563, 947a21ff.

3. Conclusion

Prajñā has the function of discerning dharma (*dharma-pravicaya*). Thus, it has the widest scope among the three—*prajñā* subsumes all *jñāna* and *dṛṣṭi* except the visual faculty. Visual faculty can only be subsumed under *dṛṣṭi*, because it does not have the function of discernment. The receptivity free of outflow is *prajñā* and *dṛṣṭi*, but not *jñāna*, because it initiates the comprehending of the Four Noble Truths but it does not have the nature of being decisive. The highest and perfect knowledge, or *prajñā* of an awakened one, is *prajñā* free of outflow, which sees things as-they-are (*yathābhūtam*). The knowledge of exhaustion and knowledge of non-arising belonging to *prajñā* are not *dṛṣṭi*.

Chapter 5: Some Controversies Between Vasubandhu (and Dārṣṭāntika/Sautrāntika) and Saṅghabhadra Related to *Prajñā*

1. General Comments

Saṅghabhadra's two works, the Ny and **Abhidharmasamyapradīpikā* are intended to uphold Vaibhāṣika orthodoxy by demonstrating that Vasubandhu's auto-commentary contains errors in interpretation. In terms of structure, they follow the contents of Vasubandhu's AKB with minimal emendations; however, Saṅghabhadra substitutes his own commentary in place of Vasubandhu's. The Ny exhaustively refutes Vasubandhu's position, while the **Abhidharmasamayapradīpikā* serves as a direct exposition on Saṅghabhadra's own views.[237] Further, contextually, it consists of selections from various parts of Ny to show the correct theory of Vibhāṣā.

Saṅghabhadra's introduction to the **Abhidharmasamayapradīpikā* documents his own intentions[238] and therein he states that he will accept Vasubandhu's statements when they conform to reasonable argument and scriptural authority, but that, he will reject them if they contradict abhidharma orthodoxy as set down by the Vibhāṣā. As pointed out by C. Cox, in the Ny, Vasubandhu is called *Jing zhu* 經主, literally, "Sūtra master", and this has been taken to mean that Saṅghabhadra identifies Vasubandhu as a Sautrāntika.[239]

[237] Cox, *Disputed* 56.
[238] T1563, 777a10ff.
[239] Cox, *Kaśmīra* 244. See also, La Vallée Poussin, "Documents d'Abhidharma—La Controverse du Temps; les deux, les quatre, les trois Vérités", *Mélanges Chinois et Bouddhiques*, V, p.34.

However, a quotation from the Ny found in Sthiramati's commentary on the AKB suggests that the Sanskrit equivalent of *jing-zhu* is actually *sūtrakāra*.[240] According to Cox, it could simply refer to Vasubandhu as author of the sūtra, that is, the *kārikā* of the *Abhidharmakośa*, or it may be a sarcasm, suggesting Vasubandhu's lack of familiarity with Buddhist scripture.[241] However, Cox also notices that Vasubandhu together with other Sautrāntikas are defended by Saṅghabhadra.[242] Yuan Hui (圓暉) in his commentary on AKB (俱舍論頌疏 *Ju she lun song shu*) claims that Vasubandhu originally studied Sarvāstivāda and later Sautrāntika.[243] Vasubandhu himself admitted that he relied on the Vibhāṣā mostly.[244] This indicates that Vasubandhu was not completely faithful to the Vaibhāṣika tradition.

Traditionally, there are four standpoints regarding the view of Vasubandhu's position. 1) Pu Guang (普光) in his commentary on AKB (俱舍論記 *Ju she lun ji*)[245] says: Although he clarified the meaning of Sarvāstivāda, often he rectified it with the Sautrāntika's view. Vasubandhu was aligned with what is logical, and not with any partisan view. 2) Fa Bao (法寶) in his commentary on AKB (俱舍論疏 *Ju she lun shu*)[246] says: The Śāstra's verses were created mostly on the basis of the Vibhāṣā, but its explanatory prose were based only on superior logical validity and were not inclined towards any particular school; however, therein it mostly adopted the Sautrāntika view. 3) Yuan Hui[247] comments: Vasubandhu's standpoints are two-fold: (i) the explicit and

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240 *Op. cit.* 244-245.
241 *Op. cit.*139.
242 *Op. cit.* 248-49.
243 T1823, 24: 世親尊者。舊習有宗。後學經部。
244 T1558, 152b11　迦濕彌羅議理成　我多依彼釋對法
245 T1821, 1a14-16: 雖述一切有義。時以經部正之。論師據理為宗。非存朋執。
246 T1822, 458a29-b2: 此論多據婆沙以毀(製)頌。長行中唯以理勝為宗。非偏一部。然於中間多以經部為正義也。
247 T1823, 815b12-16: 今詳世親著論宗旨。有其兩種。一者顯宗。即一切有。故下文云。迦濕彌羅

general standpoint of the Sarvāstivāda, (ii) the implicit and "secret" standpoint of the Sautrāntika. 4) Kuai Dao (快道)[248] says: It is Sarvāstivāda.

Pu Guang and Fa Bao both have similar opinions that Vasubandhu was based on logical reasoning, not on any school. Yin Shun has discussed extensively this matter; for him, the views of the Chinese masters appear to be the more credible one. He concludes, Vasubandhu was principally inclined to logical validity.[249] In view of doctrine, Vasubandhu tends to be a Sautrāntika but in terms of spiritual praxis, he follows the theory of abhidharma. He details:

> "With respect to *citta-caitta-dharma*, he agreed to some extent with the Sautrāntika, [at the same time] he still followed the ābhidharmikas. With respect to *rūpa-dharma*, *citta-viprayukta-saṃskāra dharma* (elements not concomitant with mind), and *asaṃskṛta-dharma* (unconditioned dharma), he followed the Dārṣṭāntika and Sautrāntika. With respect to cultivation and attainment, he completely took the notion of the Vaibhāṣika."[250]

Although Saṅghabhadra was a great commentator, the salient time of Sarvāstivāda abhidharma had gone, never to return. At the time of Vasubandhu, Sautrāntika flourished and fused with Mahāyāna Yogācāra to become one. Whatever effort Saṅghabhadra made, it was insufficient to resurrect Sarvāstivāda.[251]

2. *The Controversy Between Vasubandhu and Saṅghabhadra*

The abhidharma texts by Vasubandhu and Saṅghabhadra inform us about the expositions of Sarvāstivāda and Sautrāntika. However, scholars in the past, influenced by

議理成。我多依彼釋對法。既言依彼釋對法藏。故知此論。有部為宗。[illegible]者密宗。所謂經部。故下文云。經部所說。

[248] 俱舍法義: T2251, 7b-c.

[249] Yin-Shun, *Research on the Main Sarvāstivādin Commentaries and Commentators* 659.

[250] *Op. cit.* 684.

[251] *Op. cit.* 710.

Vasubandhu's prestige, were inclined towards Vasubandhu whose position was supposed to have represented the orthodox Vaibhāṣika and called Saṅghabhadra a neo-vaibhāṣika. Venerable Yin-Shun does not agree with this viewpoint,[252] because he disagrees that the Vibhāṣā commented on every doctrinal theory; sometimes, it commented on certain views; sometimes, it merely listed opinions without comments. Vasubandhu usually gave an explanation for the first one or the most popular one, and thus, Saṅghabhadra objected to him. The main controversy between Saṅghabhadra and Vasubandhu was that they did not agree upon which of the excerpts found in the AKB were from the Vibhāṣā. In what follows, some of the examples pertaining to the notion of *prajñā* explained by Vasubandhu and Saṅghabhadra will be discussed.[253]

2.1 *Prajñā* as a Real Dharma

For the Sarvāstivāda, each unique force having a unique function is a real entity (*dravya*). *Prajñā* is one such real entity, and is to be found in each and every mental state that arises. For the Dārstāntikas and the Sautrāntikas following Buddhadeva, only *citta* (mind) exists, apart from which there is no *caitta*.[254] The latter is merely a name denoting a specific state of *citta* exercising a specific function. Thus a hostile mind is simply a mind that is hostile; there is no any real entity called "hostility (*pratigha*)" which exists separately from the mind. The AKB expresses a view—presumably that of the Dārstāntika/Sautrāntika—that a *caitta* is a specific state of the mind.[255]

Saṅghabhadra defends the Sarvāstivāda position that *caittas* are real entities and are

[252] *Op. cit.* 697ff.

[253] Venerable Yin Shun has discussed the controversy between Vasubandhu and Sanghabhadra in detail. See Yin-Shun, *Research on the Main Sarvāstivādin Commentaries and Commentators* 701-706.

[254] T1545, 661c14-15: 覺天所說色唯大種。心所即心; etc. Also ADV, p. 76: ... *nārthāntarabhūtāś caitasikā iti bhadantabuddhadevaḥ* /

[255] AKB, p. 440: *avasthāviśeṣo hi nāma cetasaścaitasiko bhaveti.*

distinct from *citta* by invoking scriptural authority and logical arguments:

> "[The Sūtra] says that *prajñā* is foremost: Although the essential characteristics of dharmas are extremely profound, *prajñā* being strong and bright is capable of illuminating them all. Hence it is said to be foremost. Or, *prajñā* surpasses all dharmas, hence "foremost", the word "foremost" means "surpassing." In conventional usage, that which surpasses is said to be "foremost." The meaning in this [scriptural] context is that it is only *prajñā* which extensively illumines what is to be known. ...[256]

> *Prajñā* exists as a distinct entity, because it is so said in the various sūtras. Whenever the mind perceives an object, there is always the function of discerning (*pra-vi-√car*)—[the function proper to *prajñā*]. In a case where this function is feeble, it is not detected. Hence decidedly *prajñā* should be a universal mental concomitant (*mahā-bhūmika*).[257]

Sthavira Śrīlāta, the leading Sautrāntika master of the time, denies that *prajñā* is a real *mahā-bhūmika* dharma because there cannot be a mental state wherein *prajñā* can co-exist with *avidyā* and doubt (*vicikitsā*):[258]

> "Knowledge (*jñāna*) and non-knowledge (*ajñāna*), hesitation and decisiveness, logically cannot co-exist."[259]

Saṅghabhadra replies:

> It is universally accepted that a mental state which is one of false view (*mithyā-dṛṣṭi*), co-exists with *avidyā*. Without a deluded mind there cannot be a false view. Thus *avidyā* definitely exists in a mental state of false view.[260]

Still, there is the problem of the possibility of having *prajñā* co-existent in a mental state conjoined with a unique ignorance (*āveṇikā avidyā*). On this, Saṅghabhadra argues:

> Let it be conceded that logically *ajñāna* and *jñāna* can be conjoined (*samprayukta*).

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[256] T1562, 389a6-10: 言一切法慧最勝者。諸法性相。雖極甚深。般若堅明。皆能洞照。故言最勝。或復般若出過諸法。故名最勝。勝是過義。世俗於過。說為勝故。此中意說。唯有般若。遍照所知。

[257] T1562, 389b1-2: 慧別有體。諸經說故。心了境時。必有簡擇。用微劣者。便不覺知。故慧定應是大地法。

[258] T1562, 389b3-4: 然上座說。慧於無明疑俱心品。相用無故...

[259] T1562, 389b4-5: 智與無智。猶豫決定。理不應俱。

[260] T1562, 389b5-6: 邪見心品。與無明俱。理極成故。非無癡心可有邪見。故邪見品。定有無明。

> Once this is conceded, it follows that there should also be *prajñā* in the mental states conjoined with a unique ignorance. It is only because of it being feeble that its nature does not show up clearly.
>
> A similar reasoning shows that [*prajñā*] also co-exists with doubt. If in [a mental state] conjoined with doubt, *prajñā* is completely absent, how can there be an investigation of the [two] alternatives—[true, untrue; real, unreal, etc.]. This is because, with regard to the two alternatives, there must be a discriminative discernment and investigation, for a doubt to be formed.[261]

2.2 The Three Kinds of *Prajñā* in Preparatory Stage[262]

The Sarvāstivāda holds that the process of gaining spiritual insight (*abhisamaya*) into the Four Noble Truths is a gradual one. The preparatory stage leading to this insight too is likewise a gradual one. It is explained that first one must be established in virtues (*vṛttastha*), and next, one must study the sūtra or listen to the proper teachings. Having studied and listened, one then should reflect on the meaning. Finally, one must devote oneself to cultivation. This briefly outlines the gradual development on the basis of observing *śīla*, during one's practice from *śruta-mayī-prajñā* and then to *cintā-mayī-prajñā* to *bhāvanā-mayī-prajñā*.[263]

The AKB distinguishes three kinds of *prajñā* and criticizes the Vibhāṣā as follows:

> The Vaibhāṣikas said that the characteristics of the three *prajñā* are distinguished accordingly as whether they take as object-referents, only the name [of their object], or both [the name and the thing], or only the thing (*artha*). They are distinguished as follows:
>
> 1. *Prajñā* arising from listening has only name as its objective-referent, because it is not able to contemplate the thing without having abandoned the words.

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[261] T1562, 389b7-12: 且許無智與智相應。其理成立。此既成立。不共無明。相應心品。亦應有慧。但微劣故。相不明了。由此類釋。亦與疑俱。若疑相應全無慧者。云何得有二品推尋。於二品中。差別簡擇。推尋理趣。乃成疑故。

[262] These three kinds of *prajñā* in the Vibhāṣā are in reference with *prajñā* with outflow or conventional *prajñā*. Outflow is conventional. See, T1558, 134b4: 有漏稱世俗.

[263] T1558, 116c4-5: 諸有發心將趣見諦。應先安住清淨尸羅然後勤修聞所成等。 Also, T1563, 915b13-14. "All beings who possess a mind [directed towards awakening] are tending towards *daśana-mārga*. They should first dwell in pure *śīla*, then practice [*prajñā*] established by listening etc."

> 2. *Prajñā* arising from reflection has both name and the thing as its objective-referent, because sometimes it draws out the thing on the basis of words, sometimes it draws out words on the basis of the thing. This is because it cannot contemplate on the thing without the words.
>
> 3. *Prajñā* arising from cultivation has only the thing as its objective-referent; because it is capable of contemplating on the thing without the words.[264]

Vasubandhu holds that the three *prajñā* should arise on the basis of listening to perfect doctrine, of reflecting on proper theory, and of cultivating *samādhi*:

> If it is so [i.e., if it is as claimed by Vaibhāṣika], then *prajñā* arising from reflection could not be established. That is to say, if [*prajñā* arising from reflection] follows on the basis of name and on the basis of the thing, then it would be the same as [*prajñā*] arising from listening and cultivation.
>
> Now, in detailing the characteristics of the three [kinds of *prajñā*] without error, [it should be known that] a practitioner by listening to perfect doctrine comes to supreme *prajñā*, [then this] is called *prajñā* arising from listening. If one comes to supreme *prajñā* by reflecting on proper theory, [then this] is called *prajñā* arising from reflection. If one comes to supreme *prajñā* by cultivating *samādhi*, [then this] is called *prajñā* arising from cultivation. The terms "arising from" expressed above means that the occurrence of the three kinds of supreme *prajñā* arises on the basis of having listening, reflection [and cultivation] as the three [kinds of] causes.[265]

Aside from the Vibhāṣā explanation of the three kinds of *prajñā* given above criticized by Vasubandhu, it also explains the three kinds of *prajñā* in the manner of Vasubandhu's "correction."[266] Thus, Vasubandhu's explanation is not different from that of the Vibhāṣā.

Saṅghabhadra criticized Vasubandhu as not having understood the Vibhāṣa correctly:

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[264] T1558, 116c9-c17: 毘婆沙師謂。三慧相,緣名俱義,如次有別。聞所成慧唯緣名境。未能捨文而觀義故。思所成慧緣名義境。有時由文引義。有時由義引文。未全捨文而觀義故。修所成慧唯緣義境。已能捨文唯觀義故。Cf. Leo M. Pruden, trans. *Abhidharmakośabhāṣyam*, by Louis de La Vallee Poussin. Vol. III (Berkeley: Asian Humanities Press, 1989) 912. The Skt in AKB (p. 334) is more concise.

[265] T1558, 116c17-22: 若爾思慧不成。謂此既通緣名緣義。如次應是聞修所成。今詳三相無過別者。謂修行者依聞至教所生勝慧名聞所成。依思正理所生勝慧名思所成。依修等持所生勝慧名修所成。說所成言顯三勝慧是聞思等三因所成。Also Saṅghabhadra quoted this passage: T1562, 669a12-a16.

[266] T1545, 217b-c.

He (Vasubandhu) without having understood the meaning of [the three characteristics] in the Vibhāṣā, made those statements.[267] However, the meaning of the three characteristics expounded in the Vibāṣa is not like that.

If there is *prajñā* at the time of the preparatory stage, which is an understanding induced by virtue of taking name as its object, that *prajñā* so induced is called [*prajñā*] arising from listening.

If at the time of the preparatory stage, the name is understood as through the strength of reflection, then that "decisive *prajñā*" following after it is called [*prajñā*] arising from reflection.

If, without relying on name, only the thing is contemplated on, and there occurs *prajñā* in the form of internal realization, [this] is called *prajñā* arising from cultivation.

According to the postulate of their school regarding the three [kinds of] *prajñā*, although the characteristics [of the three kinds of *prajñā*] are determined, there is no difference [among them]; but on the proper basis of scriptural authority (*āpata-āgama*) and logic (*yukti/nyāya*), the causes [for their occurrences] are not the same [and therefore] three characteristics are differentiated. Thus, according to the way our school explains these three *prajñā*: at the time when they are induced, there is no differentiation as regards their characteristic of taking the thing (*artha*) as object-referent; the three nevertheless have distinct characteristics on account of the fact that at the preparatory stage there is a difference as to whether they take object-referent, the name, or both [the name and the thing] or the thing.[268]

Thus, Saṅghabhadra stresses that the three *prajñā* are distinguished in the stage of preparatory practice.

2.3 The Four Abodes of Mindfulness

The Vibhāṣā, AKB and Ny explain the Four Abodes of Mindfulness (*smṛtyupasthānas*)[269] as *prajñā*. The Four Abodes of Mindfulness, faculty of *prajñā*

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[267] 1558, 116c17-23.

[268] T1562, 669a16-b25: 彼由未達毘婆沙意故作是言。然毘婆沙辯三相別意不如是。謂若有慧於加行時。由緣名力引生義解。此所引慧名聞所成。若加行時由思義力引生名解。由此於後生決定慧名思所成。若不待名唯觀於義。起內證慧名修所成。如彼所宗辯此三慧。雖皆決定相無差別。而依至教正理等持。為因不同三相有別。如是我宗辯此三慧。成時緣義。相雖無別。而依緣名緣俱緣義。加行別故三相有別。Also see, T1563, 915c6-12.

[269] The Chinese 四念處 (the Four Abodes of Mindfulness) is a literal translation for *smṛtyupasthāna*, which derives from *smṛti+upasthāna*. *Smṛti* means "thinking upon, remembrance" (Monier 1272c); *upasthāna* from *upa+ √sthā* means "a place of abiding, approach" (Monier, 211b). Monier rendered

(*indriya*), *prajñā* power (*bala*), the investigation of dharmas (*dharmapravicaya*), and Right views (*samyak-dṛṣṭi*) have *prajñā* as their essential nature.[270] The AKB explains right view, right thought (*samyak-saṃkalpa*) and right effort (*samyag-vyāyāma*), as the aggregate of *prajñā*:

> Right view, right thought, right effort are called the aggregate of *prajñā*. Although "thought" and "effort" are not *prajñā*, because their nature is in accord with *prajñā*, they are also called *prajñā*.[271]

Regarding the definition of the Four Abodes of Mindfulness, Vasubandhu criticizes the Vaibhāṣika view as follows:

> The Vaibhāṣikas make the statement: *prajñā* is made to dwell by the retaining strength of mindfulness. In reality, it is by *prajñā* that mindfulness is made to dwell on an object, because one who sees truly can remember clearly.[272]

Vasubandhu's criticism seems to be harsh, because the Vibhāṣā[273] actually gives a similar statement:

> *Prajñā* can dwell on the object because of the strength of mindfulness, thus it is called Abode of Mindfulness. Or the strength of *prajñā* makes mindfulness dwell on object, thus it is called Abode of Mindfulness.[274]

In another place of the AKB, Vasubandhu states:[275]

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smṛtyupasthāna as "earnest thought" (Monier 1273a), cf. BHSD 614b. The Four Abodes of Mindfulness are Mindfulness of Body (*kāya*), Feeling (*vedanā*), Mind (*citta*) and Mind-objects (*dharma*), see BD 165. For the relationship between *smṛti* and *prajñā* in Sarvāstivādin abhidharma, see C. Cox, "Mindfulness and Memory: The Scope of *Smṛti* from Early Buddhism to the Sarvāstivādin Abhidharma," *In the Mirror of Memory*, ed. Janet Gyatso (Delhi: Sri Satgutu Pub. 1993): 75-77.

270 T1558, 132b13-14: 謂四念住慧根慧力擇法覺支正見以慧為體。T1562, 726c21-22; AKB, p. 383.

271 T1558, 19b13-15: 正見正思惟正勤名慧蘊。思惟及勤雖非慧性隨順慧故亦得慧名.

272 "T1558, 132b29-c2: 毘婆沙師作如是說。慧由念力持令住故。理實由慧令念住境。如實見者能明記故。

273 That the Vibhāṣā gives various explanations is well-known; sometimes, it criticizes certain expositions; sometimes, it comments on certain ideas. However, in most of the cases, it simply enumerates different definitions without making any remarks.

274 T1545, 724a19-21：慧由念力得住所緣故名念住。或此慧力令念住境故名念住。

275 T1558, 118c27-119a5: 何等名為四念住體。此四念住體各有三。自性相雜所緣別故。自性念住以慧為體。此慧有三種。謂聞等所成。即此亦名三種念住。相雜念住以慧所餘俱有為體。所緣念

What are the essential nature of the Four Abodes of Mindfulness (*smṛtyupasthānas*)? The essential nature of each of the Abodes of Mindfulness is threefold because of the distinctions as regards self-nature, combination, and object.

> (1) The Abode of Mindfulness with respect to self-nature has *prajñā* as its essential nature. This *prajñā* is of three kinds, viz., [*prajñā*] arising from listening, etc. These are also named three varieties of Abodes of Mindfulness.
>
> (2) The Abode of Mindfulness with respect to combination has *prajñā* and other (*caitta*) with [*prajñā*] as its essential nature.
>
> (3) The Abode of Mindfulness with respect to an object has those dharmas, which *prajñā* takes as object, as its essential nature.

How do [we] know that [the Abodes of Mindfulness] have as their self-nature *prajñā*, not something else? A Sūtra states, "To dwell on one's body and to observe one's body are called the Abode of Mindfulness on body." The other three [Abodes of Mindfulness] are the same. These observations refer only to the essential nature of *prajñā*, because where there is no *prajñā* there is no function of observation.

Vasubandhu, quoting the Vaibhāṣika, goes on to comment and argue as follows:

Why is the name of the Abode of Mindfulness given to *prajñā*? The Vaibhāṣikas state: Because in this stage, Mindfulness is strong. This means that, depending on the strength of mindfulness, *prajñā* can operate, just as an ax splits wood due to the support of the strength of a wedge.[276]

Actually, it should be said that *prajñā* causes Mindfulness to abide; therefore, the name of Abode of Mindfulness is given to *prajñā*, because what is observed by *prajñā* is accordingly remembered with clarity.[277]

From the discussion above, it can be understood that according to Vasubandhu, the functioning of the Four Abodes of Mindfulness is caused by *prajñā*;[278] thus, *prajñā* is the essential nature of the Four Abodes of Mindfulness.

住以慧所緣諸法為體。寧知自性是慧非餘。經說。於身住循身觀名身念住。餘三亦然。諸循觀名唯目慧體。非慧無有循觀用故。

[276] T1558, 119a5-7: 何緣於慧立念住名。毘婆沙師說。此由念增故。是念力持慧得轉義。如斧破木由楔力持。

[277] T1558, 119a8-9: 理實應言慧令念住。是故於慧立念住名。隨慧所觀能明記故。Also see, fn. 272.

[278] Cf. Cox, *Mindfulness* 76.

2.4 *Prajñā* and the 16 *ākāra*

Another controversy between Vasubandhu and Saṅghabhadra is the explanation on the relationship between the 16 *ākāra* (aspects) and *prajñā*. Vasubandhu states:

> ... Thus, *ākāra* has *prajñā* as its substance, because if *prajñā* did not possess an *ākāra* (*sā-ākāra*), *prajñā* could not be conjoined (*samprayukta*) with *prajñā* itself. However, it would be proper to state that *ākāra* is a distinct mode of grasping object by mind and mental states (*citta-caittas*).
>
> But is it that *prajñā* alone perceives an aspect (*ākārayati*) [of an object]? No. How then? *Prajñā* all other mind and mental states, which are of the nature of having an object (*sa-ālambana*) perceive an aspect: Everything that exists is perceived with an aspect (*ākāryate*). Thus [there is this threefold distinction:]
>
> (1) *prajñā* is *ākāra*, that which perceives an *ākāra*, and that which is perceived with an *ākāra*;
>
> (2) other [mind and mental state] which take object (*sālambanā*) perceive an *ākāra*, and are perceived with an *ākāra*;
>
> (3) all [other] objects of perception (*ālabana*) are perceived with an *ākāra*.[279]

Saṅghabhadra remarks:

> Here, the sūtra master (Vasubandhu) submitting [to the claim of] another school, composed the [following] statement: "...*ākāra* is a distinct mode of grasping object by the mind and mental states," [but] this is not reasonable. The explanation given by my (Saṅghabhadra) school is correct. That is, only the *prajñā* that operates by discerning the characteristics of an object is called an *ākāra*. *Prajñā* and all other mind and mental states take objects, hence, they are [the subject i.e.,] "that which perceives," for this so-called "[subject of] perceiving with an *ākāra*" should refer to *prajñā* as *ākāra*. The other mind and mental states, not being *ākāra*, how can they

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[279] AKB, P. 401-2: ... *"Prajñākāraḥ." Evaṃ tarhi prajñā sākārā na bhaviṣyati, prajñāntarāsaṃyogāt. Evaṃ tu yuktaṃ syāt, sarveṣāṃ cittacaittānāmālambanagrahaṇaprakāra ākāra iti. Atha kiṃ prajñaivākārayati netyāha. Kiṃ tarhi? "Tayā saha, ākārayanti sālambānaḥ." Prajñā cānye ca sarve sālambanā dharmā ākārayanti. "Sarvamākāryate tu sat." yatkiṃcidasti sarvamākāryate. tadevaṃ kṛtvā siddhaṃ bhavati prajñā ākāraścākārayati cākāryate ca, anye sālambanā ākārayantyākāryante ca, ālambanā ākāryanta eveti. ataḥ parameṣāṃ jñānānāṃ kuśalādibhedaṃ nirvekṣyāmaḥ.*

T1558, 137c2-8: ...如是行相以慧為體。若爾慧應非有行相。以慧與慧不相應故。由此應言諸心心所取境類別皆名行相。慧及諸餘心心所法有所緣故皆是能行。一切有法皆是所行。由此三門惰有宜陜慧通行相能行所行。餘心心所唯能所行。諸餘有法唯是所行。

perceive an *ākāra*?[280]

So what Saṅghabhadra emphasized is that only *prajñā* is *ākāra* per se. The other mind and mental states may also be said to perceive with an *ākāra* by virtue of being conjoined with *prajñā* whose function is to discern the characteristic of an object. It is in fact on account of this latter function that *prajñā* is said to be *ākāra*.

3. Conclusion

Vasubandhu's comments on the Vibhāṣā are based on the viewpoints of the Sautrāntika, but Saṅghabhadra's two works, the Ny and *Abhidharmasamayapradīpikā*, follow the structure of the AKB but maintain a Vaibhāṣika orthodox view. Some of Vasubandhu's criticism of the Vibhāṣā, are found unacceptable by Saṅghabhadra, because according to him, Vasubandhu did not understand the Vibhāṣā.

With regard to the three kinds of *prajñā*, Saṅghabhadra stresses the three *prajñā* in the stage of preparatory practice. The Vibhāṣā, AKB and Ny explain the Four Abodes of Mindfulness as *prajñā*. The AKB adds right thought (*samyak-saṃkalpa*). right effort (*samyag-vyāyāma*) to its discussion on *prajñā*. For Vasubandhu, *prajñā* can lead one to the Four Abodes of Mindfulness; thus, the Four Abodes of Mindfulness are of the nature of *prajñā*. In the controversy between Vasubandhu (and Dārṣṭāntika/Sautrāntika) and Saṅghabhadra, the Vaibhāṣika strives to establish the reality, nature, and function, of *prajñā*. It is to be noted that *prajñā* is defined as *ākāra*, the discerning function of *prajñā*. It is this function of *prajñā* that basically makes possible the function of *vedanā*, *samjñā*,

280 T1562, 741b4-15: 此中經主依附他宗作如是言。諸心心所取境類別皆名行相,理未必然。...由此我宗所釋為善。謂唯諸慧於境相中。簡擇而轉名為行相。慧及諸餘心心所法。有所緣故皆是能行。此能行名應唯目慧行相體故。餘心心所既非行相寧是能行。 Also, T1563, 951a26ff.

etc. in the perceptual process.

Chapter 6: *Prajñā* of the Two Yānas and the Buddha

1. General Comments

The ābhidharmikas follow the traditional distinction of the śrāvaka-yāna, pratyekabuddha-yāna—collectively called the two yānas—in contrast to the Buddha who is decisively superior. K. Dhammajoti has discussed *akliṣṭa-ajñāna* (non-defiled ignorance) in connection with arhat/arahant and indicated that arhats are inferior in comparison to the level of the Buddha's awakening.[281] In the early discourses, the arahants are said to be liberated like the Buddha. For them as well as for the Buddha, "accomplished is the spiritual life; done is what had to be done" (*vusitaṃ brahmacariyaṃ; katam karaṇīyaṃ*).[282] However, the early suttas also indicate that the Buddha's knowledge is higher than that of arahants. For example, in the *Sampasādaniya Sutta*, the Buddha declares that Sāriputta, though having attained arahanthood, cannot fully fathom the mind of even the present Buddha.[283] In the *Mūlapariyāya-sutta*, both an arahant and the Buddha are said to know each object of cognition truly as-it-is, and therefore entirely free from any wrong conception. However, arahants are described as "knowing perfectly (*pariññātaṃ*),[284] while the Buddha is described as "knowing perfectly to the end (*pariññātantaṃ*).[285] Here, the difference between an arahant and the Buddha is indicated;

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[281] Dhammajoti, K. L. "The Defects in the arhat's Enlightenment—His *akliṣṭa-ajñāna* and *vāsanā*,." *Buddhist Studies* (*Bukkyo Kenkyu*) Vol. XXVII (1998): 65-98.

[282] D. i. 82, 100, 124, 158, 159, 203; D. ii. 66, 153; M. i. 22, 67, 117, 139, 184, 252.

[283] D. iii. 99-116. This instance is also mentioned in the Vibhāṣā and the Upadeśa, see note 313.

[284] M. i. 4.

[285] M. i. 6. PTS edition reads as *pariññātaṃ*, however, the Burnese-script Buddhasāsana Samiti edition and the Sinhala-script Buddha Jayanti Tripitaka edition read as *pariññātantaṃ*. See, Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha* (Boston: Wisdom Publications, 1995): p. 1167n28; also see, p. 88-89: For *arahat*'s knowledge, he translated as has fully understood; for Tathāgata's

this difference becomes clearer when we approach the abhidharma texts.

Different schools have different theories concerning the Buddha's perfect knowledge. The Vibhāṣā lists all arguments suggesting that many early Buddhists, the Sarvāstivādins included, must have had various well-formed notions on the subject of the Buddha's perfect awakening in contrast to the awakening of śrāvaka and pratyekabuddha:

> Question: ...why is it that the Bhagavant alone is called buddha?
>
> Answer: Because he was able to attain awakening for the first time, because he is awakened with regard to the universal, and because he is awakened with regard to the particular, he is called a buddha. Because śrāvaka and pratyekabuddha cannot attain awakening for the first time, because they cannot be awakened with regard to the universal, and because they cannot be awakened with regard to the particular, they are not called buddhas.
>
> Some say: With regard to *jñeya* (what is to be known), one who is awakened by oneself, awakened to the universal, and awakened without any error, is called a buddha. Although a pratyekabuddha can be awakened by himself, he does not have the other two kinds of awakening; a śrāvaka has none [of the three]. Hence they are not called buddhas.[286]
>
> ...Some say: One who has absolutely overcome all irrational habitual force (*vāsanā*), is called a buddha. The two *yānas* have not done so.
>
> Some say: One who can go to the very bottom of the profoundly deep river of the dependent co-arising (*pratītyasamutpāda*) is called a buddha.[287] The two *yānas* cannot do so. Thus the sūtra gives the simile of three animals, a hare, a horse and an elephant, crossing a river: A hare swims across on the surface only. A horse swims across at times on the surface, at times touching the bottom. An elephant crosses over always by walking on the bottom of the river. The ways śrāvaka, pratyekabuddha and buddha crossed over the river of the dependent co-arising is respectively likewise.
>
> Some say: One who has abandoned both kinds of *ajñāna* (ignorance)—defiled (*kliṣṭa*) and non-defiled (*akliṣṭa*), is called a buddha. Śrāvaka and pratyekabuddha can

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knowledge, he translated as "has fully understood it to the end."

[286] T1545, 735b4-12: 何故世尊獨名為佛。答能初覚故。能遍覚故。能別覚故。説名為佛. 聲聞獨覚不能初覚。不能遍覚。不能別覚。故不名佛。有説。若于爾焔自覚遍覚。無錯謬覚。説名為佛。獨覚雖能自覚。無余二种。聲聞倶無。故不名佛。有説。若于諸縁能自然覚。一切种覚説名為佛。獨覚雖有自然覚。而無一切种覚。聲聞倶無。故不名佛。

[287] Cf. T1546, 277a15: 十二因縁河.

abandon only the *kliṣṭa* one, not the *akliṣṭa* one; hence they are not called buddhas.[288]

> ... Some say: One who, at the time of attaining the knowledge of exhaustion [of defilements] (*kṣaya-jñāna*), abandons both *kleśa-āvaraṇa* (the obstruction of what is to be known) and *mokṣa-āvaraṇa* (the obstruction of liberation) and acquires liberation of the mind, is called a buddha. In the case of śrāvaka and pratyekabuddha, they either first abandon *kleśa-āvaraṇa* and later *mokṣa-āvaraṇa*, or first abandon *mokṣa-āvaraṇa*, later *kleśa-āvaraṇ*; but not both [at once]. Hence they are not called buddhas.[289]

In the above passage, a total of some 21 theories are mentioned,[290] of which we have translated only those which are of more interest for our present discussion. In particular, we may note the following: awaking to the universal as well as the particular; awakening in all manners; complete and non-erroneous awakening to *jñeya*; the absolute conquest of all *vāsanā* (habitual force), the complete comprehension of the dependent co-arising; the abandoning of both *kliśa* and *akliśa-ajñāna*; the removal of both *kleśa-āvaraṇ* and *mokṣa-āvaraṇ*. All of these are actually entertained by the Vaibhāṣikas themselves. As a matter of fact, since there is no objection raised by the Vibhāṣā compilers to any of them, it is likely that they represent the opinions of various Sarvāstivādins including the Vaibhāṣikas, and of other ābhidharmikas tolerated by them.

2. *Akliṣṭa-ajñāna and Vāsanā in connection with the Arhats*

As shown above, there are various opinions on the subject of the Buddha's knowledge; however, the Vaibhāṣikas emphasize the aspect that śrāvakas and

[288] T1545, 735b15-23: 有說。若相續中。永伏一切非理習气。說名為佛。二乘不爾。有說。若有于其深緣起河能盡源底。說名為佛。二乘不爾。故經喻以三獸渡河。謂兔馬象。兔于水上但浮而渡馬或履地或浮而渡。香象恒時蹈底而渡。聲聞獨覚及与如來。渡緣起河如次亦爾。有說。若斷二种無知。謂染不染。說名為佛。聲聞獨覚唯能斷染。不斷不染。故不名佛。

[289] T1545, 735b25-28: 有說。若盡智時二障俱斷心得解脫謂煩惱障及解脫障。說名為佛。聲聞獨覚或先脫煩惱障。后解脫障。或先斷解脫障。后煩惱障。無俱脫者。故不名佛。

[290] T1545, 735b4-23.

pratyekabuddhas, although awakened, still have some habitual forces (*vāsanā*) and possess the non-defiled ignorance (*akliṣṭa-ajñāna*). The Vibhāṣā asserts:

> There are two kinds of false knowledge (*mithyā-jñāna*): 1. Defiled (*kliṣṭa*), 2. non-defiled (*akliṣṭa*). The defiled one is associated with *avidyā* (ignorance/darkness), the non-defiled one is not associated with *avidyā* like when one [sees] a bare tree a thought of a person arises etc.
>
> As for the defiled one, both śrāvakas and pratyekabuddhas can completely abandon it, as well as render it incapable of manifesting (*sam-ud-ā-√car*). As for the non-defiled one, though śrāvakas and pratyekabuddhas can completely abandon it, they still manifest it. It is only the Tathāgata who absolutely (*atyantam*) does not manifest [it] any more, as he has permanently abandoned defilements (*kleśa*) as well as habitual force (*vāsanā*). It is for this reason that he alone is called a perfectly awakened one (*samyak saṃbuddha*). The defiled *mithyā-jñāna* is a false knowledge from standpoint of the highest sense (*paramārtha*). The non-defiled false knowledge is a false knowledge from the conventional (*saṃvṛti*) standpoint, not from the highest standpoint, since it is not associated with the defiled wrong dharmas.[291]

Śrāvakas and pratyekabuddhas still reveal non-defiled ignorance, while the Buddha does not because he has permanently (*atyantam*) abandoned defilements (*kleśa*) and habitual force (*vāsanā*). It also indicates that śrāvakas and pratyekabuddhas still have some defilements and habitual force remaining. This kind of explanation can be also found in the later Pāli abhidhamma literature, and represents a kind of feeling for the superiority of the Buddha's wisdom.[292]

In the Vibhāṣā, one of the definitions regarding the Buddha is given:

> If one permanently abandoned two kinds of *ajñāna*, viz., defiled (*kliṣṭa*) and non-defiled (*akliṣṭa*), one is called a buddha. Śrāvakas and pratyekabuddhas, although having abandoned *kliṣṭa ajñāna*, have not abandoned *akliṣṭa* one.[293]

[291] T1545, 42b26-c4: 邪智有二種。一染污。二不染污。染污者無明相應。不染污者無明不相應。如於杌起人想等。染污者聲聞獨覺俱能斷盡亦不現行。不染污者。聲聞獨覺雖能斷盡而猶現行。唯有如來畢竟不起。煩惱習氣俱永斷故。由此獨稱正等覺者。染污邪智。由勝義故名為邪智。不染污者。由世俗故得邪智名。非由勝義。煩惱邪法不相應故。

[292] Dhammajoti, *The Defects* 66-67.

[293] T1546, 277a21-23: 若永斷二種無知。謂染污不染污。是名為佛。聲聞辟支佛。雖斷染污無知。不斷不染污者。Also, see on page 87.

Such a definition can also be found in other Sarvāstivāda abhidharma texts.[294] Śrāvakas and pratyekabuddhas still remain in imperfection since they have *akliṣṭa-ajñāna*.

The Vibhāṣā also explains habitual forces (*vāsanā*) which still take effects within the arhats:

> Question: Why do śrāvakas and pratyekabuddhas have habitual forces remaining even though they have removed defilements while the Buddha does not? Answer: *Prajñā* of śrāvakas and pratyekabuddhas are not sharp; although they have removed defilements, they still have habitual forces.[295]

> The Buddha's wisdom is sharp, has immediately removed defilements and the remaining habitual forces; not the two *yānas*.[296]

For Vaibhāṣikas, the wisdoms or knowledges of the two *yānas*, śrāvakas and pratyekabuddhas, are inferior to the Buddha, because they still possess habitual force and non-defiled ignorance.

The AKB gives basically similar descriptions and explains that the Buddha alone is called the one who has destroyed all darkness in every way.[297] The Buddha has absolutely destroyed *ajñāna* with regard to all *jñeya* (what is to be known) in everyway, so that *ajñāna* cannot arise anymore.[298] Pratyekabuddhas and śrāvakas have destroyed darkness with regard to all things (*sarvatra*), as they have removed *kliṣṭa-ajñāna*, but not in everyway (*sarvathā*), because they have not removed *akliṣṭa-ajñāna*. Accordingly, they still have this *akliṣṭa-ajñāna* with regard to things far remote in time and space, to the

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[294] Dharmatrāta in his *Saṃyuktābhidharmahṛdaya* gives the same explanation. T1552, 921b28-29: 聲聞緣覺雖除染污。不除不染污。

[295] T1545, 77c4-6: 問何緣獨覺及諸聲聞。雖斷煩惱而有餘習佛不爾耶。答聲聞獨覺慧不猛利。雖斷煩惱而有餘習。

[296] T1545, 158a5-6: 佛智猛利速斷煩惱及彼余習。非二乘故。

[297] AKB, p. 1: *sarvathāsarvahatāndhakāra*.

[298] *Loc. cit. tac (i.e. ajñānam) ca bhagavato buddhasya pratipakṣalābhenātyantaṃ sarvathā sarvatra jñeye punaranutpattidharmatvāddhatam.*

infinite categories of things. and to the unique spiritual qualities of the Buddha.[299] The AKB does not give any new information. The distinction between the Buddha and the two *yāna* is entirely based on whether or not the *akliṣṭa-ajñāna* is absolutely (*atyantaṃ*) abandoned. However, the AKB does not mention *vāsanā*. The *Sphuṭārthā Abhidharmakośavyākhyā*, a commentary on the AKB, states explicitly that "abandoning *ajñāna* absolutely" means that there is no more manifestation (*asamudācāra*) of it. This means that *ajñāna* that can still manifest as in the cases of pratyekabuddha and śrāvaka is *akliṣṭa-ajñāna*. Like the Buddha, they have already absolutely abandoned the *kliṣṭa* type.[300]

This *vāsanā* and *akliṣṭa-ajñāna* are explained as a synonym by Saṅghabhadra.[301] He defines these two as follows:

> If [*prajñā*] cannot understand the characteristics of taste, force, maturity, virtue, quantity, place, time, similarity, difference etc. truly as they are with regard to all dharmas, this is *akliṣṭa-ajñāna*. This *akliṣṭa-ajñāna* is called *vāsanā*.
>
> [*Prajñā*] does not strive diligently to understand taste, force, maturity, etc. *Prajñā* and different dharmas together serve as the causes for the arising of a subsequent similar *prajñā*. This *prajñā* again does not strive diligently to understand, becoming the cause for the arising of another *prajñā* that does not strive diligently to understand. To this way, from beginningless time, causes and effects in succession become habits. Thus, it is this inferior knowledge (*jñāna*) induced [through a succession] by previous knowledges which repeatedly gets used to being incapable of understanding the objects' taste, etc.; that is called *akliṣṭa-ajñāna*. Those very *citta-caitta* co-nascent with it are known collectively as *vāsanā*.[302]

According to Saṅghabhadra, *akliṣṭa-ajñāna* and *vāsanā* are the same thing.

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[299] *Loc. cit. eṣāṃ buddhadharmeṣv ativiprakṛṣṭadeśakāleṣv artheṣu cānantaprabhedeṣu bhavaty evākliṣṭam ajñānam.*

[300] Vy. p. 4. Also see, Dhammajoti, *The Defects* 85-86.

[301] T1562, 52a1-3: 若於諸法味勢熟德數量處時同異等相。不能如實覺。是不染無知。此不染無知。即說名習氣. Also, T1563, 844a24-25.

[302] T1562, 502a21-26: 於味勢熟等不勤求解, 慧與異相法俱為因。引生後同類慧。此慧於解。又不勤求。復為因引生。不勤求解慧。如是展轉, 無始時來。因果相仍。習以成性。故即於彼味等境中。數習於解。無堪能智。此所引劣智。名不染無知。即此俱生心心所法。總名習氣。

Representing the orthodox Vaibhāsika, Saṅghabhadra also maintains that *vāsanā* is a mere designation for a particular mental disposition. *Akliṣṭa-ajñāna* is a blunt *prajñā*, one of the ten universal mental associates. As the practitioner progresses on the path, his/her *prajñā* is continuously being polished, as it were, until finally on the attainment of buddhahood, this same *prajñā* is transformed into complete knowledge (*sarvajñatā*).

3. *Sarvajñatā—the Buddha's Knowledge*

In Sarvāstivāda abhidharma, the arhats' knowledge is imperfect because it retains some non-defiled ignorance (*akliṣṭa-ajñāna*), as discussed above. How then about the perfection of the Buddha's knowledge? The perfection of knowledge is described as *sarvajñatā* (complete knowledge).[303] For Sarvāstivādins, *sarvajñatā* is the Buddha's knowledge that is free from *akliṣṭa-ajñāna*.[304]

In Early Buddhism, *sarvajñatā* refers to the knowledge of the Buddha. The *Saṃyuktāgama* describes the Buddha: "As such, having attained awakening, [the Tathāgata] is endowed with complete knowledges (*sarvajñatā*)."[305] The *Ekottarāgama* says, "Having attained *sarvajñatā*, [the Tathāgata] reached [the state of] unobstructed *prajñā*."[306] The Buddha, after being awakened, is described by the expression, "At that

[303] There are two Sanskrit terms that Xuan-zang translates as 一切智. 1. *Sarvatrajñāna*, 2. *Sarvajñatā*. The former is only mentioned once in AKB: *jñānasampat punaścaturvidhā anupadiṣṭajñānaṃ sarvatrajñāna sarvathājñānamayatnajñānaṃ ca caturvidhā prahāṇasampat* (AKB, p. 415-416). The corresponding Chinese translation by Xuan-zang: 智圓德有四種。一無師智。二一切智。三一切種智。四無功用智斷圓德有四 (T1558, 141b18-19). The later is appeared several times in the last chapter of AKB. AKB, p. 467; 471; 474-75. T1558, 155a6-9, 156b, 157c.

[304] See, 川崎信定. 一切智思想の研究 (Tokyo: 春秋社, 平成 4 年) 93. Also see, Dhammajoti, *The Defects* 79.

[305] T99, 168c23: 於是得正覺, 具足一切智.

[306] T125, 618b26: 以獲一切智　逮無所礙慧

time, the Tathāgata by means of *sarvajñatā* knows thus."[307] The *Prajñaptiśāstra* distinguishes plainly śrāvakas and the Buddha: "Śrāvakas are not so; they do not share *sarvajñatā* with the Buddha."[308]

In the Vibhāṣā, *sarvajñatā* is explained as the knowledge only attributed to the Buddha:

> Comment: Only the Buddha knows the limit of names; others [cannot] because they have no *sarvajñatā*.[309]
>
> The Buddha is so called because he is endowed with *sarvajñatā*.[310]

"[The Buddha] attains supreme perfect awakening (*anutarā samyak-sambodhi*), possesses *sarvajñatā* and realizes truly the nature of dharmas."[311] Thus, for the Vaibhāṣikas, *sarvajñatā* is the complete knowledge representing the Buddha's *prajñā*.

Sarvajñatā, complete knowledge, means knowledges regarding the Twelve Loci (*āyatana*), i.e. knowing the common characteristics and specific characteristic of the Twelve Loci.[312] The Vibhāṣā, frequently explains that only the Buddha has *sarvajñatā*, while an arhat does not. However, there is one apparently contradictory statement in the Vibhāṣā where it explains that the Buddha has two kinds of knowledge: *sarvajñatā* and *sarvākārajñatā* (the knowledge of all modes), while Śāriputra has only *sarvajñatā*.[313] This one occurrence may be influenced by the Mahāyāna movement at that time. For

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[307] T120, 512c23: 爾時世尊以一切智。如是知.

[308] T1538, 526a15: 聲聞即不然。不同世尊具一切智。

[309] T1545, 74a8-9: 評曰。...唯佛能知名之邊際。餘皆無有一切智故。Also, T1545, 74a5: 以佛能知名邊際故名一切智。Also, T1546, 6c23-24; T1546, 277a8.

[310] T1545, 177b7: 具一切智是名為佛。Also, in Ny: T1562, 747c11.

[311] T1545, 59b7-8: 證得無上正等菩提。具一切智如實證見諸法性相...

[312] T1546, 343a21-26: 復次此八智。亦是智性。亦是見性。盡智無知一切故說一切智。一切者。謂十二入。於彼自相共相一切悉知。

[313] T1545, 383a2-4: 復次佛於十二處。具一切智一切種智。尊者舍利子於十二處唯有一切智。無一切種智。

example, Nāgārjuna in the Upadeśa defines *sarvajñatā* as the knowledge of Twelve Loci, while the knowledge of knowing the common characteristics and specific characteristics is *sarvākārajñatā* (the knowledge of all modes). The former is said to be the knowledge of arhats; the latter is the knowledge of the Buddha.[314]

The notion of *sarvajñatā* in the *Prajñāpāramitā-sūtras* is further fine-tuned as three kinds of knowledge: *sarvajñatā*, *mārgajñatā* (the knowledge of Path) and *sarvākārajñatā*, representing the knowledge of the two *yānas*, the knowledge of bodhisattvas and the knowledge of the Buddha respectively. The Upadeśa comments:

> In the later chapters [of the *Prajñāpāramitāsūtra*], the Buddha said himself: "*Sarvajñatā* is the matter of srāvakas and pratyekabuddhas. *Mārgajñatā* is the matter of all bodhisattvas. *Sarvākārajñatā* is the matter of buddhas. Śrāvakas and pratyekabuddhas only have general *sarvajñatā*, but not *sarvākārajñatā*.[315]

There is a very interesting argument in the AKB pertaining to whether the Buddha knows all things in one moment or a series of moments. The arguments between the Vātsīputrīyas and Vasubandhu are as follows:

> … We do not say [as do the Mahāsāṃghikas][316] that the Buddha is called *sarvajñatā* because he can completely know all [dharmas] immediately. Only in the sense of series, has he the ability [to know], therefore he obtains the name of a buddha. In the continuation of all *skandhas*, he accomplishes such unique ability. At the time of applying his mind, knowledge without error arises with regard to the object he desires to know. Thus [this] is called *sarvajñatā*. It is not that in one moment of thought everything is known. Thus, regarding this, it is as stated in a verse: "As fire, by the capacity of its series, burns all, in the same manner, *sarvajñatā*, does not know all things abruptly."[317]

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[314] T1509, 259a19-20: 佛盡知諸法總相別相故，名為一切種智。

[315] T1509, 259a20; 646b20-24. Cf. Lamotte, E. *Le Traité de la grande Vertu de Sagesse de Nāgārjuna*, vol. 1-5 (Louvain: Université de Louvain, 1944, 1949, 1970, 1976 and 1980) 1746.

[316] Leo M. Pruden, trans. from French, *Abhidharmakośabhāṣyam*, by Louis de La Vallée Poussin. Vol. IV. (Berkeley: Asian Humanities Press, 990) 1328.

[317] T1558, 155a5-13: 我等不言佛於一切能頓遍知故名一切智者。但約相續有堪能故。謂得佛名，諸蘊相續，成就如是殊勝堪能，纔作意時於所欲知境無倒智起，故名一切智。非於一念能頓遍知。故於此中有如是頌："由相續有能　如火食一切　如是一切智　非由頓遍知。"

AKB, p. 467: *...apāṭha eva tvanna śaranna śaraṇaṃ syāt, tasmāt prajñaptisatpudgalo rāśidhārāvat,*

Whether the Buddha, endowed with *sarvajñatā*, has the ability to know all dharmas in one moment or in a series of moments is the issue. Vasubandhu's position is that the Buddha has complete knowledge in a series of moments.

4. Conclusion

In the early sūtras, *sarvajñatā* is ascribed to the knowledge of the Buddha. For Sarvāstivādins, *sarvajñatā* is the Buddha's knowledge only, while arhats do not have *sarvajñatā*. Later the *Prajñāpāramitā* literature explains that there are three kinds of knowledges and *sarvajñatā* is ascribed to śrāvakas and pratyekabuddhas. It is evident that the Sarvāstivādin notions of *vāsanā* and *akliṣṭa-ajñāna*, emerging fairly early in Buddhist history, must have gone through centuries of development before they came to be articulately in the form formulated in such abhidharma works as the Ny. In the course of their development, various views, conflicting to varying degrees, were put forward. The Mahāyānists, with their emphasis on the exclusive goal of Buddhahood, in contrast to the arhat ideal, had very good reasons to be especially interested in this development. One important theoretical fruition of the Mahāyāna effort in this enterprise is the theory that a buddha is distinguished from the other two *yānas* in having both *sarvajñatā* and *sarvākārajñatā*; an arhat has only the first, not the second.

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yadyevaṃ tarhi na buddhaḥ sarvajñatāḥ prapnoti. Na hi kiṃcictrittamasti caittā vā yatsarvaṃ jānīyāt. kṣaṇikatvāt, evaṃ tarhi cittavināśe pudgalasyāvināśābhyupagamāt nityatyamasyābhyupetaṃ bhavati. Naiva ca vayaṃ sarvatra jñānasaṃmukhībhāvād buddhaṃ Sarvajñatāmācakṣmahe. kiṃ tarhi sāmarthyāt...

Chapter 7: The Development of *Prajñā* in Mahāyāna Buddhism

1. General Comments

The abhidharma period witnessed the flourishing of what we may term "Buddhist Philosophy." The doctrinal development of *prajñā* was clearly discernible among the abhidharma schools. However, the period of the emergence of the Mahāyāna and the subsequent development in Mahāyāna doctrines, to some extent, overlapped with the period of the abhidharma schools.

The discussion below focuses on the relatively early Mahāyāna sūtras because, without doubt, there must have been a mutual influence, during the doctrinal formulation and articulation of *prajñā* thought, between the abhidharma and Mahāyāna traditions. The purpose of discussion here, however, is not so much to determine this mutual influence, but to provide a comparative and contrastive perspective.

As was the case in Early Buddhism, the two doctrines of *prajñā* and *śūnyatā* in Mahāyāna are closely related. As a matter of fact, it may be said that in Mahāyāna—particularly in the earlier phase of Mahāyāna before the Yogācāra—it is explicit that *prajñā* in the highest sense is *prajñāpāramitā* which refers to the spiritual realization that all dharmas are *śūnya*.

2. The Development of Prajñā in the Prajñāpāramitā Sūtras

Prajñāpāramitā Sūtras are categorized as large, medium and small, and they refer to

the *Prajñāpāramitā* in 100,000, 25,000 and 8,000 lines respectively. These three categories were already established by the time Nāgārjuna (ca. 150 CE) wrote the Upadeśa.[318] The Upadeśa refers to these three categories as high, middle, and low, and names them *Guang-zan* (光讚), *Fang-guang* (放光), and *Dao Xing* (道行 T224).[319] According to the Taishō Tripiṭaka, *Guang-zan* (光讚 T222), *Fang-guang* (放光 T221) are different translations for the *Prajñāpāramitā* in 25,000 lines. However, Ven. Yin-shun designates those named above as the *Prajñāpāramitā* in 100,000, 25,000 and 8,000 lines in that order. It is possible that when Kumārajīva translated the Upadeśa, he used the sūtra name, *Guang-zan*, which already existed at that time, to refer to the *Prajñāpāramitā* in 100,000 lines.[320] In this thesis, reference to only *Prajñāpāramitā* in 8,000 and 25,000

[318] T1509, 756a28-29: 如此中般若波羅蜜品有二萬二千偈。大般若品有十萬偈。

[319] T1509, 529b22-23: 是般若波羅蜜部黨經卷。有多有少有上中下。光讚放光道行。

[320] Translations of Yin-shun's *The Origin and Development of the Primitive Mahāyāna* 初期大乘佛教之起源與開展 (Taipei: Zheng Wen Pub. 1990) 24-25:

The Upadeśa says: "here, the medium *Prajñāpāramitā* has 22,000 gāthās, the large *prajñāpāramitā* has 100,000 gāthās (T1509, 756a28-29)." The Upadeśa mentioned two editions of [the large] *Prajñāpāramitā Sūtras*: 1) The one with 22,000 gāthās is the book on which the Upadeśa based. It is generally called "The Large *Prajñāpāramitā Sūtra*" (大品般若經) which is equal to the second division (of six divisions) of the Xuan-zang's translation of "The Large *Prajñāpāramitā Sūtra*." 2) The one with 100,000 gāthās corresponds to "The Large *Prajñāpāramitā Sūtra*", the first division of the Xuang-zang's translation.

The Upadeśa again says: "The fascicles of [different] editions of *Prajñāpāramitā Sūtras* have many or less [thus they can be categorized as] high, middle, low: *Guang-zan, Fang-guang, and Dao-xing* (T1509, 529b22-23)." Nāgārjuna has mentioned here divisions of high, middle and low and also listed the sūtra names. Again, [the Upadeśa] says: "...the small, *Fang-guang, Guang-zan* (T1509, 620a)"; and these constitute another three sections. Kumārajīva's translation of "The Small *Prajñāpāramitā Sūtra*" and Lokarakṣa's translation of "*Dao-xing Prajñāpāramitā Sūtra*" are the same book, which corresponds to the fifth division of Xuan-zang's translation of "The Large *Prajñāpāramitā Sūtra*."

The 20 fascicles *Fang-guang Prajñāpāramitā Sūtra* (T221) was translated by Wu luo cha 無羅叉 and the *Guang-zan Sūtra* that remains as incomplete edition of 10 fascicles and that was translated by Dharmarakṣa (239-316) correspond to the second division of Xuan-zang's translation and they also belong to the category of "Large *Prajñāpāramitā Sūtra*."

"*Fang-guan*" and "*Gang-zan*" or "*Gang-zan*" and "*Fang-guan*," plus "the Small *Prajñāpāramitā Sūtra*"—*Dao-xing* constitute the high, middle and low categories. Therefore, "*Fang-guang*" and "*Guang-zan*" mentioned [in the Upadeśa] constitute *prajñāpāramitā* of 100,000 lines and the *prajñāpāramitā* of 22,000 lines [respectively]. [The Upadeśa] refers to "*Fang-guang*" and "*Guang-zan*" as the high, the middle. However, it is the fact that the translator [of Upadeśa Kumārajīva] borrowed the sūtra names that existed at that time in China. At the time when [the Upadeśa] was written, the *Prajñāpāramitā*

lines will be made.

According to Edward Conze, all these *Prajñāpāramitā Sūtras* can be summed up in two sentences: 1. One should become a bodhisattva, i.e. someone content with nothing less than complete knowledge (*sarvajñatā*) attained through *prajñāpāramitā* for the sake of all living beings. 2. There is no such thing as a bodhisattva, or complete knowledge, or *prajñāpāramitā*, or an attainment. The solution of this dilemma lies in nothing else than the fearless acceptance of both contradictory facts.[321]

2.1 *Prajñā* in the *Aṣṭa* (8,000 lines)

The *Prajñāpāramitā in 8,000 Lines* (*Aṣṭasāhasrikā-prajñāpāramitā-sūtra*, hereafter *Aṣṭa*) is the oldest sūtra among the *prajñāpāramitā* literature.[322] The earliest extant version of this text is Lokakṣema's Chinese translation, the *Dao Xing Bo Re Jing* (道行般若經, The Sūtra of the Path Practicing *Prajñā*).[323]

2.1.1 *Prajñā* and Non-attachment

In the *Prajñāpāramitā Sūtras*, the foundational idea behind the word *prajñā* is that a Buddhist practitioner is beyond any kind of discrimination regarding objects or circumstances both material and psychological. Any opinions on good or bad are considered as an attachment thus beyond *prajñāpāramitā*:

> The Buddha said to Subhūti, "As regards the bodhisattva-mahāsattva's practice of *prajñāpāramitā*: Not observing the defects of material forms (*rūpa*) is the practice of

Sūtra had the three editions (large, middle and small) and the *prajñāpāramitā* with 100,000 gāthās had been established already.

[321] Edward Conze, *The Large Sutra on Perfect Wisdom* (Delhi: Motilal Banarsidass, 1979) 5.

[322] Edward Conze, *The Prajñāpāramitā Literature* (Tokyo: The Reiyukai, 1978) 1.

[323] Tomojirō Hayashiya claimed that this sūtra is translated by Dharmarakṣa (竺法護 *Zhu-fa-hu*) not Lokakṣema (支婁迦讖 *Zhi-lou-jia-chen*). See, T. Hayashiya, *Bukkyō oyobi Bukkyōshi no Kenkyū 佛教史の研究* (Tokyo: Kikuya Shoten, Nov. 1948): 519-569. Cf. Nakamura, *Indian* 163n32.

> *prajñāpāramitā*. Not observing the defects of feeling (*vedanā*), perception (*samjñā*), formation (*samskāra*) and consciousness (*vijñāna*) is the practice of *prajñāpāramitā*. Not observing the non-defects of material forms is the practice of *prajñāpāramitā*..."[324]

In Kumārajīva's translation of the *Aṣṭa*,[325] this idea is expressed in various ways:

> The Buddha says, "If a bodhisattva does not give rise to the material form, then he gives rise to *prajñāpāramitā*..."[326]

> Do not think of practicing *prajñāpāramitā*, do not think of not practicing, do not think of practicing or not practicing, also do not think of neither practicing nor not practicing. This is called the practice of *prajñāpāramitā*. Why? All dharmas are not perceived.[327]

> Subhūti, if a bodhisattva does not course in[328] material form (*rūpa*) nor become attached to [their] characteristics, he practices *prajñāpāramitā*. [If a bodhisattva] does not course in feeling, perception, formation, and consciousness, nor become attached to [their] characteristics, he practices *prajñāpāramitā*.[329]

Bodhisattvas cannot be attached to anything including the supreme perfect awakening (*anuttara-samyaksaṃbodhi*):

> The Buddha said to Subhūti, "The *mahā-pāramitā* is a bodhisattva's *prajñāpāramitā*. This is to say, [if] one has no operation (*pra-√vṛt*), no attachment on all dharmas; [even] in attaining the supreme perfect awakening, there is nothing attained.[330]

2.1.2 *Prajñā*, *Śūnyatā* and Empty Space

There is nothing to which one can become attached because things are *śūnya*. *Prajñā*

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[324] T224, 445c10-c16: 佛語須菩提。菩薩摩訶薩行般若波羅蜜者。不觀色過。為行般若 波羅蜜。不觀痛痒思想生死識過。為行般若波羅蜜。不觀色無過。為行般若波羅蜜。不觀痛痒思想生死識無過。為行般若波羅蜜。

[325] The Chinese name for Kumārajīva's translation of *Aṣṭa* is, *The Small Section of Prajñāpāramitā Sūtra* (T227, 小品般若波羅蜜經).

[326] T227, 550a23-25: 佛言。若菩薩不生色 則生般若波羅蜜 不生受想行識... Also, T227, 550a24-28.

[327] T227, 538a25: 不念行般若波羅蜜。不念不行。不念行不行。亦不念非行非不行。 是名行般若波羅蜜。所以者何。一切法無受故。

[328] Edward Conze, *The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary* (Bolinas: Four Seasons Foundation, 1973) 145.

[329] T227, 552b4-5: 須菩提。若菩薩不行色不著相。即行般若波羅蜜。不行受想行識不著相。即行般若波羅蜜。

[330] T227, 553a18-20: 佛告須菩提。摩訶波羅蜜是菩薩般若波羅蜜。所謂於一切法 無轉無著。得阿耨多羅三藐三菩提。亦無所得。

requires the practitioner to stand on a higher level to observe all phenomena. This means one sees things-just-as-they-are: "All dharmas have *śūnyatā* as their defining-characteristic; [all dharmas] have non-characteristic, non-creating, non-arising, non-producing, non-ceasing, non-depending as their defining-characteristics." [331] *Śūnyatā*, non-characteristic, non-arising etc. are *prajñāpāramitā*:

> *Śūnyatā* does not operate, does not return; it is without characteristic, without activity, without creating, without arising, without producing. There being nothing, no operation, no returning—this way discoursing is the discoursing on *prajñāpāramitā*. [This is to say] there is no one who listens, receives, or attains.[332]

Śūnyatā and all these negative terms imply that there is no attachment when one practices *prajñāpāramitā* just as one practices empty space:

> When one practices *prajñāpāramitā*, one's mind neither increases nor decreases, neither retreats nor proceeds. Oh, World-honored One! Practice of *prajñāpāramitā* is just like practice of empty space.[333]

The Sūtra thus makes a direct statement that the practice of empty space is the practice of *prajñāpāramitā*:

> Within this profound *prajñāpāramitā*, there is no definite dharma. To practice empty space is to practice *prajñāpāramitā*. Oh World-honored One! Not to practice all dharmas is to practice *prajñāpāramitā*. To practice limitlessness is to practice *prajñāpāramitā*. To practice non-attachment is to practice *prajñāpāramitā*.[334]

The empty space contains and accepts everything without being contaminated by any thing. The characteristic of *prajñāpāramitā* is just like the measurelessness and boundlessness of the space.

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[331] T227, 558b28-c1: 諸法以空為相。以無相無作無起無生無滅無依為相。

[332] T227, 553a22-24: 空不轉不還。無相無作無起無生。無所有不轉不還。如是說名為說 般若波羅蜜。無聽者無受者無證者。

[333] T227, 552b18: 修行般若波羅蜜時。心無增減亦不退不轉。世尊。修習般若波羅蜜。 如修習虛空。 Also see, 554c16.

[334] T227, 562a10: 是深般若波羅蜜中無決定法。修虛空是修般若波羅蜜。世尊。 不修一切法是修般若波羅蜜。修無邊是修般若波羅蜜。修無著是修般若波羅蜜。

2.1.3 How to Practice

Non-attachment and *śūnyatā* are the principles for the practice of *prajñāpāramitā*; however, how can one practice *śūnyatā*?

> At that time, Subhūti asked the Buddha, "Oh World-honored One! If a bodhisattva wishes to practice *prajñāpāramitā*, in what manner should *śūnyatā* be practiced? In what manner should *śūnyatā-samādhi* be entered? The Buddha said to Subhūti, "A bodhisattva who practices *prajñāpāramitā* should observe material forms as *śūnyatā*, should observe feeling, perception, formation and consciousness as *śūnyatā*. With an un-distracted mind, he should observe dharmas as neither perceivable, nor obtainable."[335]

In brief, in practicing *prajñā*, practitioners concentrate on observing everything as *śūnya*, without a sense of what is being practiced and what is to be obtained. However, this does not mean that one does nothing; on the contrary, one practices without abandoning and without being horrified by the idea that nothing is obtainable, and nothing is cultivatable:

> Oh World-honored One! If *prajñāpāramitā* is empty, how does a bodhisattva develop by means of *prajñāpāramitā*? How does he attain closeness to the supreme perfect awakening (*anuttara-samyasaṃbodhi*)? Subhūti, a bodhisattva practices *prajñāpāramitā*, there is neither increase nor decrease. Subhūti, if a bodhisattva hears this explanation, he is not surprised, not horrified, does not despair, does not despond. It should be known that this is a bodhisattva's practice of *prajñāpāramitā*.[336]

A bodhisattva practices *prajñāpāramitā* and is attached to nothing; nevertheless, this does not mean that there is nothing or that spiritual progress is impossible. The sūtra reads:

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[335] T227, 568c13-17: 爾時須菩提白佛言。世尊。若菩薩欲行般若波羅蜜。云何應習空。云何應入空三昧。佛告須菩提。菩薩行般若波羅蜜。應觀色空。應觀受想行識空。應以不散心觀。法無所見亦無所證。

[336] T227, 572b15-20: 世尊。若般若波羅蜜空。菩薩云何以般若波羅蜜而得增長。云何亦得近於阿耨多羅三藐三菩提。須菩提。菩薩行般若波羅蜜。亦無增無減。須菩提。若菩薩聞是說。不驚不怖不沒不退。當知是菩薩行般若波羅蜜。

> The Buddha said to Subhūti, "There is a reason that if a bodhisattva claims that *prajñāpāramitā* is empty and nothing, he thereby relinquishes *prajñāpāramitā* and is far away from *prajñāpāramitā*. Subhūti, this is called a bodhisattva's *prajñāpāramitā*.[337]

If one claims that *prajñāpāramitā* is nothing in the literal and conceptual sense, then one misunderstands *prajñāpāramitā*. A bodhisattva is attached to nothing, because all dharmas including *prajñā* and *śūnyatā* themselves are only provisional names.

> All dharmas are only provisional names. One should know that *prajñāpāramitā* is also like this. All dharmas occur by reason of language and speech; one should know *prajñāpāramitā* is also like this. Also, language and speech possess nothing and [dwell] nowhere; one should know *prajñāpāramitā* is also like this.[338]

In conclusion, *prajñā* is a means for practice and all attachments should be abolished. All dharmas are *śūnya* and whatever is designated as a dharma exists only conventionally. A bodhisattva is not attached and is freed from any attachments in their minds; a bodhisattva concentrates on observing all dharmas as *śūnya*. Arguments and opinions are considered to be attachments; accordingly, language and concepts ultimately should be abandoned in *prajñā* practice.

2.2 *Prajñā* in the Large *Prajñāpāramitā Sūtras*

Regarding the meaning of *prajñāpāramitā*, there are many explanations; however, when Subhūti asked a question concerning the meaning of *prajñāpāramitā*, the very first answer that the Buddha gave Subhūti was that *prajñāpāramitā* is so-called because one gains the highest meaning and crosses over *saṃsāra* to the other shore. This is in fact the meaning of *pāramitā*: *pāram* (other shore) + *ita* (reached):

> Subhūti said to the Buddha, "For what reason is the often stated *prajñāpāramitā*

[337] T227, 550b6-8: 佛告須菩提。有是因緣。若菩薩謂般若波羅蜜空無所有。則失般若波羅蜜則遠般若波羅蜜。須菩提。是名菩薩般若波羅蜜。

[338] T227, 579b15: 一切法但假名字。當知般若波羅蜜亦如是。一切法以言說故有。當知般若波羅蜜亦如是。又此言說。無所有無處所。當知般若波羅蜜亦如是。 Also, T220, 56c1f; T220, 475a14f.

called *prajñāpāramitā*?" The Buddha said, "[By *prajñāpāramitā*,] one obtains the highest meaning, crosses over all dharmas to reach the other shore. For this reason, it is called *prajñāpāramitā*.[339]

The large *Prajñāpāramitā Sūtras* (in 25,000 lines and in 100,000 lines), add more items to explain the same doctrinal point. The impression that one gets in reading the sūtras is that one idea is illustrated by using as many examples as possible. However, the basic doctrinal issue is the same: there is no attachment to all dharmas inasmuch as all dharmas are *śūnya*.

Again, Subhūti, a bodhisattva who is not attached to the five aggregates, is said to practice *prajñāpāramitā*. Not to be attached to the six sensory organs— eyes, ears, nose, tongue, body and consciousness is called the practice of *prajñāpāramitā*. Not to be attached to the six *pāramitās* is called the practice of *prajñāpāramitā*. Not to be attached to complete knowledge (*sarvajñatā*) is called the practice of *prajñāpāramitā*.[340]

Why does one have attachments? The sūtra states:

The Buddha says, "Because one thinks, one becomes attached to the sensuous world, form world and formless world. Because one does not think of anything, one attains non-attachment. Thus, a bodhisattva practicing *prajñāpāramitā*, neither approaches anything nor is attached to anything.[341]

So long as one has something in mind, one has attachment. In order to overcome attachments, one must practice *prajñāpāramitā* without having any idea of practice.

The Buddha says, "A bodhisattva who practices *prajñāpāramitā* does not see *prajñāpāramitā*. This is bodhisattva-mahāsattva's practice of *prajñāpāramitā*.[342]

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[339] T223, 376a24-27: 須菩提白佛言。常說般若波羅蜜,以何義故名般若波羅蜜。佛言。得第一義度一切法到彼岸。以是義故名般若波羅蜜. Also the *Prajñāpāramitā Sūtra* in 100,000 lines, T220, 872b20-21:如是般若波羅蜜多。到一切法究竟彼岸故名般若波羅蜜多。

[340] T221, 65c25-29: 復次須菩提。菩薩於五陰無所著。為行般若波羅蜜。眼耳鼻舌身意。於六情無所著。為行般若波羅蜜。於六波羅蜜無所著。為行般若波羅蜜。乃至薩云若不著。為行般若波羅蜜。Also, T221, 65c4-9; T223, 302c25f.

[341] T221, 110a22-25: 佛言。以念故便著欲界形界無形界。以無所念故便得無所著。是故菩薩行般若波羅蜜。亦無所近亦無所著。Also, T223, 370a18-25.

[342] T221, 17a11-13: 佛言。菩薩行般若波羅蜜不見般若波羅蜜。是為菩薩摩訶薩行般若波羅蜜者。Also, T223, 223c29-224a4.

To emphasize the aspect of non-attachment, the Buddha has explained that even practice is non-practice, because any idea of practice is also considered as a conceptual proliferation (*prapañca*):[343]

> "How does a bodhisattva-mahāsattva practice *prajñāpāramitā*?" The Buddha said, "No practice is called practice of *prajñāpāramitā*." "World-honored One! How is no practice the practice of *prajñāpāramitā*?" The Buddha answered, "Because *prajñāpāramitā* is not perceivable (*an-upa-√labh*)—bodhisattva is not perceivable; practice is not perceivable. The practitioner, the Dharma of practice, the place of practice also are not perceivable; therefore, this is called bodhisattva-mahāsattva's practice of non-practice of *prajñāpāramitā*, because any conceptual proliferation (*prapañca*) is non-perceivable."[344]

In the practice of *prajñāpāramitā*, there is no space for any fixated concepts and ideas. Those bodhisattvas who wish to gain a higher level should take their stand on the highest position first where there is no conceptual proliferation or concept of "who is practicing," "what is practiced," and "where the destination is." Non-attachment, as explained in the sūtras, also reflects a middle path in which, psychologically, one is neither angry nor happy in confronting any circumstances, because one experiences that there is not one who is agitated or abused or praised.[345]

2.2.1 *Śūnyatā*

In Early Buddhism, all dharmas are said to be *śūnya* because there is no *ātman*. The Sūtra continues the line of explanation in Early Buddhism,

> Understanding *śūnyatā* through *prajñā*, and not to reckon the "I" or "Self"—this is *prajñāpāramitā*.[346]

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[343] See fn 78.

[344] T223, 373c13: 云何菩薩摩訶薩應行般若波羅蜜。佛言。不行是名行般若波羅蜜。 世尊。云何不行是行般若波羅蜜。佛言。般若波羅蜜不可得故。菩薩不可得。行亦不可得。行者行法行處亦不可得故。是名菩薩摩訶薩行不行般若波羅蜜。一切諸戲論不可得故。

[345] T221, 10a15-22: ...無有罵者無有歎者。無有為無無為。 是為菩薩摩訶薩行般若波羅蜜。T223, 296a11: 般若波羅蜜中色非常非無常。

[346] T222, 150b26-27: 智慧解空不計吾我。是為般若波羅蜜。

> One should know that all conditioned (*sāṃskṛta*) dharmas and unconditioned dharmas conform to *śūnyatā*. One should know that "original nature" also conforms to *śūnyatā*. This coincides with *prajñāpāramitā*.[347]

All dharmas here include both conditioned and unconditioned dharmas. What is new in the large *Prajñāpāramitā Sūtras* is the statement that *prajñāpāramitā* is *śūnyatā*,

> One should enter *prajñāpāramitā* as one enters the contemplation of *śūnyatā*. All things are nothing.[348]

The sūtra explains the practice of *prajñāpāramitā* as the practice of seven kinds of *śūnyatā*:

> A bodhisattva-mahāsattva who cultivates *prajñāpāramitā* practices seven kinds of *śūnyatā*—i.e. *śūnyatā* of nature, *śūnyatā* of characteristic, *śūnyatā* of all dharmas, *śūnyatā* of nothing perceivable, *śūnyatā* of non-existent dharmas, *śūnyatā* of existent dharmas, *śūnyatā* of both existent and non-existent dharmas. This is said to be in conformity with *prajñāpāramitā*.[349]

As explained in the *Aṣṭa*, the large *Prajñāpāramitā Sūtras* compares *prajñāpāramitā* to an empty space:

> What is the characteristic of *prajñāpāramitā*? The Buddha says, "*Prajñāpāramitā* is like the characteristic of empty space. It neither has any characteristic nor is characterized.[350]

Prajñāpāramitā, *śūnyatā*, empty space are parallel ideas and stress the idea of non-attachment in the process of a bodhisattva's spiritual cultivation.

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[347] T221, 5c23-25: 當知一切諸法有為法無為法亦與空合。當知本性亦與空合。是為應般若波羅蜜。Also T223, 222c25-26.

[348] T221, 112a23-24: 入般若波羅蜜。當如入空觀。諸所有皆無所有。 Also in 100,000 lines: T220, 210a26-27: 審諦觀察。若法無所有不可得是為般若波羅蜜多。 Careful observation, if dharmas have nothing, this is called *prajñāpāramitā*.

[349] T223, 222c28-223a2: 菩薩摩訶薩行般若波羅蜜。習應七空。所謂性空自相空諸法空 無所得空無法空有法空無法有法空。是名與般若波羅蜜相應。Xuan Zang's translation of *prajñāpāramitā* in 100,000 lines often lists 20 kinds of *śūnyatā*. See, T220, 13b22; 18a3; 19a29; 20a6; 20b17; 21a27; 29c24, etc.

[350] T221, 97c08-9: 何等為般若波羅蜜相。佛言。般若波羅蜜如虛空相。 亦非相亦不作想。

2.2.2 Positive Expression

Not every practitioner stands at the highest level; therefore, for the beginner, a more positive description on *prajñā* is necessary. The *Prajñāpāramitā Sūtra* in 25,000 Lines has positive expressions pertaining the meritorious virtues:

> "World-honored One, does a bodhisattva practice *prajñāpāramitā* for the purpose of merit (*puṇya*)?" The Buddha says, "[A bodhisattva] practices neither for merit nor for non-merit. The bodhisattvas should honor all buddhas, should be accomplished in all wholesome merits, should be in the company of the True Friends, then, only one can attain supreme perfect awakening (*anuttara-samyasaṃbodhi*).[351]

In the practice of *prajñāpāramitā*, although one should not approach it with a purpose in mind, all wholesome merits need to be accomplished. This rather positive explanation can be applied specially to a novice bodhisattva:

> The Buddha said to Subhūti, "A novice bodhisattva who wishes to learn about the six *pāramitās* should be in the company of the True Friends, should always attend on them, and should follow closely to those who can explain *prajñāpāramitā*..."[352]

According to Kumārajīva's translation, a beginner should learn *śūnyatā* and practices six *pāramitās*:

> "World-honored One! If no practice is a bodhisattva-mahāsattva's practice of *prajñāpāramitā*, how is a novice bodhisattva to practice *prajñāpāramitā*?" "Subhūti, a novice bodhisattva from the time of arousing his/her [*bodhi*] mind should learn the Dharma that nothing is perceivable. Because this bodhisattva, by virtue of the unperceivable dharma, practices giving (*dāna*), moral virtue (*śīla*), fortitude (*kṣānti*), effort (*vīrya*) and meditative absorption (*dhyāna*). In the same way, by virtue of the unperceivable dharma, he practices *prajñā* all the way to the knowledge of all modes (*sarvakārajñānatā*).[353]

[351] T221, 116c19-23: 世尊菩薩為功德故行般若波羅蜜耶。佛言。亦不以功德故行。亦不以無功德故行般若波羅蜜。菩薩要當供養諸佛。要當具足諸善功德。要當與真知識相得。爾乃得成阿耨多羅三藐三菩提.

[352] T221, 81b18-20: 佛告須菩提。新學菩薩欲學六波羅蜜者。當與真知識相隨。常當承事。又復當與能解說般若波羅蜜者相隨亦親近。

[353] T223, 373c19: 世尊。若不行是菩薩摩訶薩行般若波羅蜜。初發意菩薩云何行般若波羅蜜。須菩提。菩薩從初發意以來應學空無所得法。是菩薩用無所得法故布施持戒忍辱精進禪定。用無所得 c24 法故修智慧乃至一切種智亦如是。

2.2.3 The True Characteristic of Dharmas (*Dharmatā*)

In Kumārajīva's translation, *prajñāpāramitā* has been explained in terms of the notion of "the true characteristic of dharmas"[354] as the reason why dharmas are *śūnya*.

> When a bodhisattva-mahāsatva practices *prajñāpāramitā* in this way, he knows only "the true characteristic of dharmas". "The true characteristic of dharmas" means that there is no contamination or purity. In this manner, Subhūti, when a bodhisattva-mahāsattva, practices *prajñāpāramitā*, he should know that names are concepts. Having known that names are conceptual and unreal , he does not become attached to material forms, feeling, perception, formation and consciousness…[355]

To accept things-as-they-are is one aspect of *prajñāpāramitā*. The sūtra also explains that one perceives "the true characteristic of dharmas" as one becomes a buddha:

> The Buddha said to Subhūti, "A buddha is so-called, because he knows the true meaning of all dharmas." Again, a buddha is so-called because he perceives "the true characteristic of dharmas."[356]

In brief, in practicing *prajñāpāramitā* one must be free of any purpose; however, positively speaking, one needs to accomplish all wholesome merits. This positive explanation is meant as a prescriptive instruction for the novice practitioner. A bodhisattva can have no fixated concepts or ideas in the practice of *prajñāpāramitā* and must be free of any conceptual proliferation or discrimination. A bodhisattva needs to abolish all attachments and view things just-as-they-are under any circumstances, just as the empty space can contain and accept everything.

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[354] 諸法實相 *Zhu-fa-shi-xiang, dharmatā*, see fn. 110.

[355] T223, 231b12-16: 菩薩摩訶薩如是行般若波羅蜜時。但知諸法實相。諸法實相者。無垢無淨。如是須菩提。菩薩摩訶薩行般若波羅蜜時。當作是知名字假施設。知假名字已。不著色不著受想行識… Also, T221, 115c26-27. 諸法空無相無願。諸法如如諸法如真際 諸法如法性。是故諸法所有皆無所有皆空。

[356] T223, 379a15-16: 佛告須菩提。知諸法實義故名為佛。復次得諸法實相故名為佛。Cf. …*Dharmatāyā etad adhivacanaṃ, bhūtakoṭer etad adhivacanaṃ, dharmadhātor etad adhivacanam.* See, *Pañcaviṃśatisāhasrikā Prajñāpāramitā* V, ed. Takayasu Kimura (Tokyo: Sankibo Busshorin Pub. 1992) 140.

2.3 Conclusion

Prajñāpāramitā is a designation for the highest purport and can help a practitioner cross over *saṃsāra* to the other shore of *nirvāṇa*. In practicing *prajñā*, a practitioner concentrates on observing that everything is *śūnya*, while not having a sense of what is practiced and what is to be obtained. That is, although *prajñāpāramitā* is practiced, it is not practiced to fulfill a goal or purpose.

The large *Prajñāpāramitā Sūtras* added more items to explain the same doctrinal point which is the same in all *prajñāpāramitā* sūtras. This means that inasmuch as all dharmas are *śūnya*, there is no basis for attachment to any dharma. Consequently, when *prajñā* is a means for practice all attachments will become abolished. A bodhisattva is one who should not have any attachments and who should concentrate on observing all dharmas as *śūnya*. Consequently, for a bodhisattva, all arguments and opinions are seen as attachments. In fact, for a bodhisattva, language and concepts should be abandoned in one's *prajñā* practice.

3. *The Development of Prajñā in the Other Mahāyāna Sūtras*

3.1 The Saddharmapuṇḍarīkasūtra

The *Saddharmapuṇḍarīkasūtra* (Lotus Sūtra), one of the few whose original Sanskrit texts to survive, is one of the most influential Mahāyāna sūtras. It is said that there were six Chinese translations of the Lotus Sūtra, but only the translations made by Dharmarakṣa and by Kumārajīva are extant.[357] The Lotus Sūtra follows in the footstep of the *Prajñāpāramitā Sūtra* and expounds *śūnyatā*. The Sūtra belongs to the Mahāyāna, the "great vehicle," and stresses the doctrine of One Vehicle (*ekayāna*), which is the Buddha Vehicle.

> It is only with the Buddha Vehicle that one attains the emancipation of cessation. There is no other vehicle. The exception is the Dharmas explained expediently by the Tathāgata.[358]

According to this sūtra, the doctrines of Four Noble Truths and dependent co-arising were taught by the Buddha for the purpose of promoting Mahāyāna. The Buddha's real intention is to teach the Buddha Vehicle.

> Oh Sons of a good family, at the beginning, the Four Noble Truths were explained for those who sought to be śrāvakas, and eight billion gods came down to listen to the Dharma and produced a mind bent on enlightenment (*bodhyutpāda-citta*). In the middle, the profound twelve-link causation was expounded for those who sought to be pratyekabuddhas, and measureless sentient beings produced a mind bent on enlightenment or remained as śrāvakas. Next, the Vaipulya (extensive and glorious) class or twelve kinds of sūtras such as the *Mahāprajñāpāramitā*, *Avataṃsaka* [sūtra that is deep as] sea and [expansive as] clouds were explained to illustrate the

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[357] Leon Hurvitz, *Scripture of the Lotus Blossom of the Fine Dharma* (New York: Columbia University Press, 1976) ix.

[358] T262, 25c18-20:唯以佛乘而得滅度。更無餘乘。除諸如來方便說法。

bodhisattvas' practice in the distant past periods.[359]

This passage gives a chronology of the whole Buddha's teaching. First, the Buddha taught the Four Noble Truths, then, the doctrine of dependent co-arising, and finally the *Prajñāpāramitā* and *Avataṃsaka* sūtras. This chronology indicates that the *Prajñāpāramitā* and *Avataṃsaka* sūtras had been present before the Lotus Sūtra was composed.

The Sūtra's references to *śūnyatā* is not as extensive as that in the *Prajñāpāramitā* Sūtras and its major concern is with practice rather than with theory. Its central theme is the One Vehicle; in short, to make buddhahood available to all living beings was the Buddha's sole purpose for coming into the world.[360] The definition of the One Vehicle, is to be sought in the doctrine of *śūnyatā*:

> The Tathāgata knows this one characteristic, one taste Dharma, i.e. the characteristic of emancipation, the characteristic of dispersing, the characteristic of cessation, the characteristic of ultimate *nirvāṇa*, constant calm and cessation, and finally a return to *śūnyatā*.[361]

All dharmas are considered to be *śūnya* by virtue of dependent co-arising, just as they have been explained in Early Buddhism. The Sūtra follows in the line of Early Buddhism:

> Again, a bodhisattva observes that all dharmas are *śūnya*, as characteristics just-as-they-are, not perverted, not moving, not returning, not turning, just like the empty space, not possessing a nature, extinct of all language and speech, neither produced, accruing, nor arising, nameless, without characteristic, not existing, measureless, borderless, without hindrance and without obstruction, and existent by virtue of causes and conditions.[362]

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[359] T276, 386b21: 善男子。初說四諦。為求聲聞人。而八億諸天來下聽法。發菩提心。中於處處演說甚深十二因緣。為求辟支佛人。而無量眾生發菩提心。或住聲聞。次說方等十二部經摩訶般若華嚴海雲。演說菩薩歷劫修行。Also, T262, 3c22ff.

[360] Hurvitz, *Scripture* xxiii.

[361] T262, 19c01-5: 如來知是一相一味之法。所謂解脫相離相滅相。究竟涅槃常寂滅相。終歸於空。

[362] T262, 37b12-16: 復次菩薩摩訶薩觀一切法空。如實相。不顛倒不動不退不轉。如虛空 無所有

In the *Avinivartanīya-cakra-sūtra*,[363] which is regarded as predecessor of the Lotus Sūtra, we find a clear definition of *prajñāpāramitā*: "Not to differentiate all dharmas is called *prajñāpāramitā*."[364]

In conclusion, there are many doctrines taught by the Buddha; however, the Buddha's real intention is to teach the One Vehicle, which is explained as the doctrine of *śūnyatā*. *Śūnyatā* simply is, because everything is dependently co-arising. *Śūnyatā* is characterized as empty space, which contains everything but attached to nothing. In *śūnyatā*, languages and concepts do not apply. Things occur but only as causes and conditions. Thus, the Sūtra claims "dharmas neither arise nor cease..." A bodhisattva practices *prajñā*, accepts things just-as-they-are, and does not differentiate things.

3.2 The Buddha-avataṃsaka-sūtra

The full name of this sūtra is called the *Buddhāvataṃsaka-mahāvaipulya-sūtra* (大方廣佛華嚴經 *Da fang guang fo hua yan jing*), in which the Sanskrit texts, now separated as "*Gaṇḍavyūha*" and the "*Daśabhūmika-sūtra*," are included.[365] The development of awakening is described by means of a story of a pilgrimage in which the central character, a seeker of truth named Sudhana, is sent on a journey by Mañjuśrī, the personification of wisdom.

The spiritual friends whom Sudhana encountered on the journey do not claim to hold the whole truth.[366] This indicates that there is no particular method of practice that is universally valid; practices are part of a coherent whole that needs all its parts to function

性。一切語言道斷。不生不出不起。無名無相實無所有。無量無邊無礙無限。但以因緣有。

[363] T268 佛說廣博嚴淨不退轉輪經. See, Nakamura, *Indian* 192.

[364] T268, 285a20-25: 不分別一切法名般若波羅蜜。

[365] Nakamura, *Indian* 195.

[366] Thomas Cleary, Introduction, *The Flower Ornament Scripture, A Translation of the Avatamsaka Sutra*, Vol. III. trans. Thomas (Boston: Shambhala, 1987) 1.

properly.[367] With respect to the doctrine of *prajñā*, ten *pāramitās* are explained together with the ten bodhisattva stages. Here, the aspect of great compassion (*mahākaruṇā*) is emphasized:

> This bodhisattva possesses the ten *pāramitās* and the practice of the ten stages in each thought moment. Why? This bodhisattva, in each thought moment with great compassion (*mahākaruṇa*) as the starting point, practices the Buddha Dharma and dedicates them to great *prajñā*.[368]

In order to obtain the perfection of *prajñā*, one needs to help others with the great compassion:

> Oh, sons of buddha! Bodhisattva thus observes conditioned dharmas to have many imperfections, to have no self-nature, to neither arise nor cease, and always gives rise to great compassion (*mahākaruṇā*) without discarding sentient beings. Then, *prajñāpāramitā* appears face to face with him.[369]

What is *prajñā*? *Prajñā* in the ten *pāramitās* is explained in two ways: first, *prajñāpāramitā* means that by which one sees all dharmas just-as-they-are.[370] Secondly, in *prajñāpāramitā* one accepts all things and tolerates any circumstances without becoming upset. "To endure all dharmas as neither arising nor ceasing, this is called *prajñāpāramitā*."[371] One views all things as-they-are and thus accepts every one and every thing and endures any situation. *Prajñāpāramitā* is what frees one from attachments or discriminations. The sūtra reads,

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[367] *Op. cit.* 6.

[368] T278, 561b23: 是菩薩於念念中。具足十波羅蜜。及十地行。何以故。是菩薩。 於念念中。大悲為首。修習佛法。一切迴向大智慧故。 For the explanation on ten *prajñāpāramitā*, see further on, T278, 635b23ff; T279, 282b29ff.

[369] T279, 194c13ff: 佛子。菩薩如是。觀察有為。多諸過患。無有自性。不生不滅。 而恒起大悲。不捨眾生。即得般若波羅蜜現前。

[370] T279, 282c4-5: 般若波羅蜜。如實觀察一切法故。 Also, T278, 635b27-27: 般若波羅蜜。觀一切法悉如如故。

[371] T279, 196c3-4: 能忍諸法。無生無滅。是名般若波羅蜜。Also, T286, 517c28-29: 忍諸法先來不生門。是般若波羅蜜。And, T278, 563b03: 無生忍照明,般若波羅蜜. T278, 561c03: 忍諸法不生門。是般若波羅蜜能起無礙智門。

> If a sentient being comes to my place, I will immediately explain *prajñāpāramitā* for him. Oh, sons of a good family! I, seeing all sentient beings, do not discriminate the characteristic of all beings, because I see clearly with the *prajñā*-eyes. I, hearing all words, do not discriminate the characteristic of language, because the mind is not attached. I, seeing all Tathāgata, do not discriminate the characteristic of Tathāgata, because I understand the dharma-body. I, taking charge all dharma-wheels, do not discriminate the characteristic of dharma-wheels, because I am awakened to the self-nature of dharmas. In one thought, I knowing extensively all dharmas do not discriminate the characteristics of all dharmas, because I know dharmas as illusion.[372]

Again, *prajñāpāramitā* entails that one accepts things as-they-are, thus one does not discriminate things or persons whether a sentient being or a Tathāgata.

In more positive terms, the *Avataṃsaka-sūtra* acknowledges the karma effects:

> All dharmas have retribution based on their karma.[373]

> A bodhisattva observes all dharmas. [He observes that] the world is appeased, empty without remainder; there is neither creation nor creator, and also yet all karmic retributions are not nullified.[374]

There is nothing existent but karmic effects:

> Know that all sentient beings are *śūnya*—none-existents; however [know that] karmic effects are not destroyed.[375]

The sūtra also explains that one need not be pessimistic, because the "wholesome roots," wholesome merits are not empty:

> The Tathāgata's proper Dharma can not be nullified. Immeasurable wholesome roots are all not empty.[376]

The *Avataṃsaka-sūtra* explains that when 42 foundational Sanskrit letters for

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[372] T279, 365a01-7: 若有眾生來至我所。我即為說般若波羅蜜。善男子。我見一切眾生。 不分別眾生相。智眼明見故。聽一切語言。不分別語言相。心無所著故。見一切如來。不分別如來相。了達法身故。住持一切法輪。不分別法輪相。悟法自性故。一念遍知一切法。不分別諸法相。知法如幻故。

[373] T278, 770a21: 一切諸法亦復如是。隨業受報。

[374] T278, 524b06-7: 菩薩觀察一切法 世間寂滅空無餘 無有造作無造者 亦復不壞諸業報.

[375] T279, 279a22:知諸眾生。空無所有。而不壞業果。

[376] T279, 278c9-10: 如來正法。不可沮壞。無量善根。皆悉不空。

liberation are chanted, then the 42 *prajñāpāramitās* are considered as primary; one enters measureless and countless *prajñāpāramitā* gates.[377] The sūtra also discusses a hundred million *asaṃkhya* (unmeasurable time) *prajñāpāramitā* gates.[378]

In conclusion, *prajñā* as explained in the *Avataṃsaka Sūtra* is basically the same as that explained in the *prajñāpāramitā* sūtras, i.e. *prajñā* is not something to which one should be attached but is the acceptance of reality-just-as-it-is without discrimination. The *Avataṃsaka* not only expands the six *pāramitās* into ten *pāramitās* but even claims there are innumerable *prajñāpāramitās.* In more positive terms, the sūtra emphasizes compassion (*karuṇa*) or the act of helping other sentient beings as the main task of a bodhisattva. A bodhisattva practices *prajñā* and utilizes appropriate actions (*upāya-kauśalya*) to help others. In short, the sūtra gives positive comments on doctrinal issues and spells out the effects of karma and wholesome merits.

3.3 The Ratnakūṭa-sūtra

The *Mahāratnakūṭa-dharmaparyāya-ṣatasāhasrikā-grantha* (大寶積經 *Da bao ji jing*, The Heap of Jewels Sūtra) consists of 120 fascicles in 49 sections. The completed translation of the sūtra seems to be a compilation of translations done by different persons. This sūtra contains a broad range of subjects. Garma C. C. Chang comments that this sūtra can be called a small encyclopedia of Mahāyāna Buddhism. The topics discussed range from the monastic precepts (*vinaya*) to *prajñā*, from good deportment to the manifestation of the Tathāgata's light, from illusion (*māyā*) and appropriate actions to the nature of consciousness and the Pure Land practice.[379]

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[377] T278, 766a27: 我唱如是入諸解脫根本字時。此四十二般若波羅蜜門為首。入無量無數般若 波羅蜜門。 Also T279, 418c1.

[378] 百萬阿僧祇般若波羅蜜門. T278, 707a15; 716a18; T279, 354a13; T279, 364b27.

[379] Garma C. C. Chang, Prologue, *A Treasury of Mahāyāna Sūtras, Selections from the Mahāratnakūṭa*

Among the various texts found in this sūtra, some are very close to the texts of Early Buddhism. The practice of *prajñāpāramitā* is explained as the practice of the Noble Eightfold Path, and *prajñāpāramitā* is explained as the understanding and knowledge of dependent co-arising that had been represented as the Twelve Links in the chain of causation.

> If a bodhisattva-mahāsattva wishes to practice *prajñāpāramitā*, he should diligently practice the Noble Eightfold Path.[380]

> How is a bodhisattva-mahāsattva to accomplish *prajñāpāramitā*? Maitreya! If a bodhisattva-mahāsattva is aware as follows: depended on this dharma, there is that dharma; dependent on this dharma, that dharma arises—that is, *avidyā* (ignorance/darkness) gives rise to karma-formation (*saṃskāra*)[381], karma-formation gives rise to consciousness (*vijñāna*)...[382]

Because the *Ratnakūṭa* consists of a collection of different texts, the explanations on *prajñāpāramitā* are diverse. Most of the texts explain *prajñā* in the context of the six *pāramitās*; however, some texts, following the *Avataṃsaka*, expound ten *pāramitās* in relationship to the ten stages.[383]

Prajñā and *prajñāpāramitā* are expounded as the same: there is no discrimination in *prajñā*. There is nothing to be grasped nor is there anything to be abandoned. As for *nirvāṇa* or *saṃsāra*, the sūtra states:

> *Prajñāpāramitā* does not see that there is a dharma to be grasped or to be abandoned. One who practices *prajñāpāramitā* in that manner does not see *nirvāṇa* as enjoyable, nor birth and death (*saṃsāra*) as despicable.[384]

Sūtra (University Park: The Pennsylvania State University Press, 1983) xi.

[380] T310, 312b24-26: 若諸菩薩摩訶薩。為欲修行般若波羅蜜多者。應勤修足八聖道.

[381] "Karma-formation" used by Nyanatiloka, for detail discussion on this term, see BD 162.

[382] T310, 627c17ff: 云何諸菩薩摩訶薩。成就般若波羅蜜。彌勒。若諸菩薩摩訶薩。如是覺知。依此法有此法。依此法生此法。所謂無明緣行。行緣識。識緣名色。名色緣六入。六入緣觸。觸緣受。

[383] T310, 649c21ff.

[384] T310, 651a21-22: 般若波羅蜜不見有法可取可捨。如是修般若波羅蜜。亦不見涅槃可樂生死可厭。

So long as one perceives beauty and ugliness, one discriminates:

> Do not see [things as] beautiful or ugly; do not produce a thought of high or low; do not accept or reject. Why? Dharmas are neither beautiful nor ugly because they are devoid of all characteristics. Dharmas are neither high nor low because the characteristics of dharmas are equal. Dharmas are neither to be accepted nor rejected because they abide in Limit of Reality. This is the practice of *prajñāpāramitā*.[385]

One who practices *prajñāpāramitā*, accepts reality-just-as-it-is, thus one does not differentiate things. This is the reason that the *Prajñāpāramitā Sūtras* often state, "Bodhisattvas help innumerable sentient beings, but there is not a single being to be helped."[386] Bodhisattvas practice *prajñā* but do not give rise to any conceptual proliferation (*prapañca*).[387]

The sūtra also explains that *saṃsāra*, *nirvāṇa* and even the Buddha "...are convention (*saṃvṛti*) and dependent on concepts; the wise should not become attached to them."[388] *Śūnyatā* means that one is far removed from grasping and attachment, and that from the perspective of the Highest Truth (*paramārtha-satyaṃ*) there is no perception of reality. Because the nature of all dharmas is *śūnya*, it is called *śūnyatā* just as the vast emptiness is called "empty space." The nature of vast emptiness is inexpressible so as *śūnyatā* is inexpressible.[389]

3.4 *Prajñā* in Pure Land Buddhism

The idea that one can be born in a pure land by chanting a buddha's name can be found in the *Mahāprajñāpāramitā Sūtra* (in 25000 line), but the pure land therein

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[385] T310, 651b1-4: 不見好醜。不生高下。不作取捨。何以故。法無好醜。離諸相故。法無高下。等法性故。法無取捨。住實際故。是修般若波羅蜜。

[386] T310, 152c14.

[387] T310, 152c19.

[388] T310, 380a13: ...世俗言說及以施設。智者於此不應取著。

[389] T310, 227b17 所言空者遠離取執。勝義諦中無法可得。由性空故 說名為空。如說太虛 名為虛空。而太虛性不可言說。如是空法說名為空。而彼空性不可言說. Cf. MMK. xxiv-8.

described is not specifically Amitābha's Buddha-land.[390] In the *Sukhāvativyūha-sūtra* and *Amitāyurdhyāna-sūtra*, the chanting of Amitābha buddha's name and being born in the Buddha-land of Amitābha are expounded.[391] These sūtras mainly promote the Pure Land of Amitābha. However, in order to be born in the Pure Land, an accumulation of merits is necessary, and this accumulation of merit is based on the practice of six *pāramitās*. The *Sukhāvativyūha-sūtra* states:

> Practicing six *pāramitās* one exhorts others to practice; in many *kalpas* merits will be accumulated and virtue will accrue.[392]

The practice of the six *pāramitās* is proclaimed as one of Amitābha (Dharmākara) Buddha's vows in the Larger *Sukhāvatīvyūha-sūtra*.[393] Even though all kinds of people can be born in the land of Amitābha, there are different levels. In the *Sukhāvatīvyūha-sūtra*, there are three levels of people born in Amitābha buddha's land. The first level consists of those who renounce the world as *śramaṇa* (recluse) and practice the six *pāramitās*.[394] Although the Pure Land sūtras do not expound *śūnyatā* per se, the *śūnyatā* of all dharmas and no-Self can be methods for seeking and attaining the pure buddha-land.[395]

3.5 The Mahāparinirvāṇa-sūtra

The *Mahāparinirvāṇa-sūtra* was written some time between the period following

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[390] T223, 375a15: 若有人一稱南無佛。乃至畢苦其福不盡。 T223, 378b10-11: 菩薩摩訶薩能學諸法無性。亦能淨佛國土成就眾生。

[391] Nakamura, *Indian* 203.

[392] 佛說無量壽經 T360, 269c21: 自行六波羅蜜。教人令行。 無央數劫積功累德。

[393] It is the seventh vow in 佛說阿彌陀三耶三佛薩樓佛檀過度人道經 T362, 301b29. And the twenty-seventh vow in the 佛說大阿彌陀經 T364, 329b22.

[394] T362, 309c25-29. T364, 337a17-20.

[395] T360, 273a16-17: 一切空無我 專求淨佛土 必成如是剎.

Nāgārjuna and before Vasubandhu, around 300-350 AD.[396] The sūtra is said to be the last sermon before the Buddha passed away and contains the secret teaching which had not been discussed in other sūtras. The new teaching in this sūtra is basically the theory of Buddha-nature. However, by virtue of this theory, there arose other issues, related to such ideas as that the worst immoral men (*iccantikas*) are endowed with the Buddha-nature and that there is another "Self" beside the idea of no-Self. Inasmuch as all Buddhist schools, both Northern and Southern, reject the idea of Self (*ātman*), the sūtra provoked many controversies among Chinese Buddhist scholars when it was introduced into China.[397]

The connection between the *Mahāparinirvāṇa Sūtra* and the *Prajñāpāramitā Sutra* is evident. Not only does the sūtra mention *prajñāpāramitā*,[398] but it also claims that it is derived from the *Prajñāpāramitā Sūtras*:

> From the Buddha, the twelve divisions of the teaching come; from the twelve divisions of the teaching, the Sūtras come; from the Sūtras, the Vaipulya comes; from the Vaipulya, the *Prajñāpāramitā* comes; from the *Prajñāpāramitā*, the *Mahāparinirvāna* comes as *sarpirmaṇḍa* (yogurt). *Sarpirmaṇḍa* is an analogy of the Buddha-nature. Buddha-nature is precisely the Tathāgata.[399]

This passage indicates that Buddha-nature is the main doctrinal issue in the *Mahāparinirvāṇa Sūtra*. The sūtra explains that to have confidence in Buddha's teaching is Buddha-nature. Since one has confidence in the teaching, one can further practice the six *pāramitās*.

> Because a bodhisattva-mahāsattva is confident, he is accomplished in perfection from *dāna-pāramitā* up to *prajñāpāramitā*. Because all sentient beings attain great

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396 Nakamura, *Indian* 212.
397 *Op. cit.* 213.
398 T374, 411a9.
399 T374, 449a9-13: 從佛出生十二部經。從十二部經出修多羅。從修多羅出方等經。 從方等經出般若波羅蜜。從般若波羅蜜出大涅槃。猶如醍醐。言醍醐者喻於佛性。佛性者即是如來。

confidence, it is said that all sentient beings have the Buddha-nature. Great confidence is the Buddha-nature. Buddha-nature is Tathāgata.[400]

The Buddha-nature that the sūtra promotes is one's confidence in the Buddha; it is Tathāgata; it is also the great loving-kindness and compassion of the Buddha. Every sentient being embodies this quality and hence possesses Buddha-nature:

> Oh, sons of a good family! Great loving-kindness and great compassion are called Buddha-nature. Why? The great loving-kindness and great compassion always follow a bodhisattva just as shadow follows the figure. All sentient beings will without doubt attain great loving-kindness and great compassion; thus, it is said that all sentient beings have Buddha-nature. Great loving-kindness and great compassion are called Buddha-nature; Buddha-nature is called Tathāgata.[401]

All sentient beings are embodied with Buddha-nature and thus are potential buddhas. As long as one has loving-kindness and compassion, one is considered to have Buddha-nature. Even the worst immoral person (*icchantika*) has Buddha-nature and is able to become Buddha:

> "Oh Tathāgata! If it were said that an *icchantika* has no wholesome dharmas, would an *icchantika* not have a loving mind towards schoolmates, teachers, parents, relatives and wives? But he/she does have such [a loving mind], so isn't it good?" The Buddha says, "Good, Good! Sons of a good family, that is a good question."[402]

This conversation between Kāśyapa and the Buddha implies that even the worst immoral person such as an *icchantika* has the Buddha-nature.

As regards how to develop the Buddha-nature, the sūtra suggests that one should study and follow the Mahāyāna sūtras, mainly the *Mahānirvāṇa Sūtra*. "All bodhisattvas who dwell in the *Vaipulya* and *Mahānirvāṇa sūtras* see Buddha-nature."[403] By practicing

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[400] T374, 556c23-27: 以信心故菩薩摩訶薩則能具足檀波羅蜜乃至般若波羅蜜。一切眾生必定當得大信心故。是故說言一切眾生悉有佛性。大信心者即是佛性。佛性者即是如來。

[401] T374, 556c14-18: 善男子。大慈大悲名為佛性。何以故。大慈大悲常隨菩薩如影隨形。一切眾生必定當得大慈大悲。是故說言一切眾生悉有佛性。大慈大悲者名為佛性。佛性者名為如來。

[402] T374, 562b26-29: 如來若言一闡提輩無善法者。一闡提輩於其同學同師父母親族妻子。豈當不生愛念心耶。如其生者非是善乎。佛言。善哉善哉。善男子。快發斯問。

[403] T374, 466c15-16: 一切菩薩安住方等大涅槃經悉見佛性。

six *pāramitās*, one can attain the awakened state. The sūtra states, "Action (*karma*) is called six *pāramitās*; effect is called supreme perfect awakening (*anuttara-samyasaṃbodhi*)." [404]

Another unique doctrine in this sūtra is the notion of Self, explained in its versions of *śūnyatā* and the Middle Path.

> *Śūnyatā* is *saṃsāra* (birth and death), non-*śūnyatā* is the great *nirvāṇa* (*mahānirvāṇā*). And, no-Self refers to birth and death; Self is the great *nirvāṇa*. To see all as *śūnya* but not to see them as non-*śūnya*, is not the Middle Path. And, to see all as no-Self but not to see Self, is not the Middle Path. Middle Path is called the Buddha-nature. For this reason, the Buddha-nature is permanent without change. Because *avidyā* obstructs, all sentient beings are not able to see [the Buddha-nature]. Śrāvakas and pratyekabuddhas see all as *śūnya* but do not see them as non-*śūnya*. They see all as having no-Self but do not see Self. For this reason, [they] can not obtain the highest purport of *śūnyatā*. Because they cannot obtain the highest purport of *śūnyatā*, they do not practice the Middle Path. Because they lack the Middle Path, they cannot see the Buddha-nature.[405]

The great *nirvāṇa* is spoken about in reference to non-*śūnyatā* and Self in a manner peculiar to this sūtra. Those who see only no-Self are considered to be śrāvaka and pratyekabuddha; thus, they can not see Buddha-nature. Buddha-nature, the highest purport of *śūnyatā*, and *prajñā* are identical.[406] Buddha-nature is the Middle Path where both no-Self and Self are seen. That one sees a "Self" is in conflict with all other Buddhist schools. No Buddhist school claims that there is a Self, because non-Self is one of the three principles of Buddhism. This idea that a Self exists is contrary to what the sūtra itself also proclaims:

A bodhisattva-mahāsattva practices the great *nirvāṇa*. There is nothing viewable in

[404] T374, 468c6-7:業者名六波羅蜜。果者名為阿耨多羅三藐三菩提。

[405] T374, 523b15-23: 空者一切生死。不空者謂大涅槃。乃至無我者即是生死。我者謂大涅槃。見一切空不見不空不名中道。乃至見一切無我。不見我者不名中道。中道者名為佛性。以是義故。佛性常恒無有變易。無明覆故令諸眾生不能得見。聲聞緣覺見一切空不見不空。乃至見一切無我不見於我。以是義故。不得第一義空。不得第一義空故不行中道。無中道故不見佛性。

[406] T374, 523b12: 善男子。佛性者名第一義空。第一義空名為智慧。

> all dharmas. If there is something to be viewed, then one does not see Buddha-nature. If one cannot practice *prajñāpāramitā*, then one neither obtains nor enters great *nirvāṇa*. Therefore, a bodhisattva sees all dharmas as non-existence of nature.[407]

"Tathāgata is also *śūnya*, the great *nirvāṇa* is also *śūnya*. Thus a bodhisattva views all dharmas as *śūnyatā*."[408] This statement contradicts the above statement that the great *nirvāṇa* is Self and non-*śūnyatā*. These contradictory statements suggest that the compilation of the sūtra was not from a single source. There are clear signs of patches.[409]

3.6 Conclusion

The *Saddharmapuṇḍarīkasūtra* in continuing the doctrine of *śūnyatā* found in the *Prajñāpāramitā Sūtra* stresses the doctrine of One Vehicle (*ekayāna*). The *Avataṃsaka* expands the six *pāramitās* into ten *pāramitās*, and even claims that there are numberless *prajñapāramitās*. Positively, it also emphasizes the aspect of compassion (*karuṇa*) and fully explains the notions of karmic effects and wholesome merits. The *Ratnakūta-sūtra* covers all aspects of Mahāyāna doctrines. The Pure Land School does not emphasize *śūnyatā*, but explains that *śūnyatā* and no-Self can be methods for seeking and attaining the Pure Land. To practice the six *pāramitās* is one of the Amitābha buddha's vows. To be born into the Pure Land, the bodhisattvas are encouraged to practice the six *pāramitās* in order to accumulate merits. The *Mahāparinirvāṇa-sūtra* expounds the theory of Buddha-nature that gives rise to many controversial issues. Since the sūtra was developed at a later date, there are many elements that need to be studied before any conclusion can be made.

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[407] T374, 521b11-15: 菩薩摩訶薩修大涅槃。於一切法悉無所見。若有見者不見佛性。不能修習般若波羅蜜。不得入於大般涅槃。是故菩薩見一切法性無所有。

[408] T374, 521b19-20: ...如來亦空大般涅槃亦空。是故菩薩見一切法皆悉是空。

[409] Yin-Shun, *Research on the Tathāgata-gabha* 如來藏之研究 (Taipei: Zhen Wen Pub. 1989) 252.

Chapter 8: A Summary of *Prajñā* in the Upadeśa

1. General Comments

The Upadeśa (*Mahāprajñāpāramitā-upadeśa*) is a commentary on the *Pañcaviṃśatisāhasrikā Prajñāpāramitā Sūtra* (*Prajñāpāramitā-sūtra of* 25,000 lines) and in general it functions as compendium of Mahāyāna thought. It has been attributed to Nāgārjuna by tradition.[410] Although the Upadeśa quotes often from the JPS and Vibhāṣā, it mostly takes a critical attitude toward them.[411]

The Upadeśa lists 23 reasons[412] for why the Buddha spoke the *Prajñāpāramitā Sūtras*. All of those reasons can be placed under one motif which is to explain the Path of bodhisattva:

> In the Tripiṭaka, extensively quoting various similes (*dṛṣṭānta*), the Buddha explained the Dharma for the sake of śrāvakas, [but] he did not explain the bodhisattva path. The Buddha now wishes to explain in great detail the bodhisattva path to Maitreya etc.[413]

This bodhisattva path is *prajñāpāramitā*. *Prajñāpāramitā* is explained as that which subsumes everything but at the same time is nothing, because, as long as a practitioner believes that there is a thing it is considered to be an attachment. In the Upadeśa, *prajñā/prajñāpāramitā* is explained as "the true characteristic of dharmas." In regard to

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[410] There are some arguments regarding the author of the Upadeśa, a recent book by Venerable Yin-Shun, has showed that the real author is Nāgārjuna. In his book, he specifically deals with some questions raised by Lamotte, 干潟龍祥, Akira Hirakawa (平川彰) and 加藤純章. Yin-Shun, *The Author and Translation of the Da Zhi Duo Lun 大智度論之作者及其翻譯*. (Taiwan: Dong Zong Publishing House, 1991 東宗出版社, 民國八十年).

[411] T1509, 91c; 273a; 255b. See Yin-Shun, *The Author and Translation*, 51.

[412] T1509, 57c-62c.

[413] T1509, 57c24-58a1: 佛於三藏中，廣引種種諸喻，聲聞說法，不說菩薩道。佛今欲為彌勒等，廣說諸菩薩行。

"the true characteristic of dharmas," there is no dispute; one accepts reality as-it-is. What follows is a discussion on the terms related to *prajñā*—"the true characteristic of dharmas," "*prajñāpāramitā*," "non-disputation dharma (*araṇa-dharma* 無諍法 *wu zheng fa*)" from the Upadeśa.

2. "The True Characteristic of Dharmas"

"The true characteristic of dharmas"[414] is a synonym of *prajñā*. It is the reality of all dharmas as seen by bodhisattvas. In that stage, a bodhisattva views things-as-they-are wherein subjects and objects are removed; thus, a bodhisattva has no conceptual proliferation (*prapañca*)[415] or disputation (*araṇa*).[416]

The Upadeśa claims that the Buddha, wishing to explain "the true characteristic of dharmas," delivered the *Prajñāpāramitā Sūtras*:

> The Buddha wishes to reveal "the true characteristic of dharmas" in order to remove all sentient beings' doubts.[417]

Also,

> All buddhas have two ways to teach Dharma: the first one is to observe people's minds in accordance with their capacity of being taught; the second one is to observe

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[414] See fn. 110.

[415] See fn. 78.

[416] Doctrinally, *raṇa* is equal to *kleśa* (emotional afflictions) and thus *araṇa* means "free from depravity, passion, impurity" (BHSD 64b-65a). The Chinese translation "without dispute" is the literal meaning for *araṇa* (√ṛ). It also means "without fighting;" "without clash," "foreign, distant."

In the early sūtras, *araṇa* refers to the Buddha, e.g. *Madhyamāgama* 中阿含經 (T26, 444c9) says: 如來如是正心解脫得五稱譽 .如法無諍可愛可敬. The Tathāgata, being liberated thus mentally, gains the five reputations: in accordance with Dharma, undisputable (*araṇa*), worthy of love and worthy of respect...

The Vibhāṣā also uses *araṇa* in referring to the Buddha (T1545, 255c 26): 佛是見義見法見善見調柔者故說無諍．世間不爾故說有諍. The Buddha is the one who has seen the meaning, the Dharma, wholesomeness and what is tamed. Thus he is said to be "without-dispute." The worldly not being like this is said to be one "having dispute."

[417] T1509, 58b17-19: 佛欲宣示一切諸法實相．斷一切眾生疑結.

[the true characteristic of] all dharmas. Here the Buddha wishes to explain "the true characteristic of all dharmas.[418]

This "true characteristic of dharmas" is also explained as the highest purport *siddhānta*:[419]

> It goes beyond all expressions. The practitioner's thought is extinct in the locus of his/her activity and dwells nowhere. It does not proclaim any dharmas. "The true characteristic of dharmas" has no beginning, nor middle, nor end, neither exhaustion nor destruction. This is called the highest purport *siddhānta*.[420]

"The true characteristic of dharmas" is the "original" nature of dharma. It is *prajñā* that sees reality as-it-is before it has been construed as an entity or concept. The subject matter of the Upadeśa is *prajñāpāramitā*. This *prajñāpāramitā* is the perfect insight of a bodhisattva and is explained as "the true characteristic of dharmas."

2.1 "The True Characteristic of Dharmas" is *Prajñāpāramitā* for Both the Buddha and Bodhisattvas

In the Upadeśa the Vaibhāṣikas are criticized as those who do not know "the true characteristic of dharmas"; thus, they are said to not practice the path of bodhisattvas.[421] This indicates that "the true characteristic of dharmas" is known by the bodhisattvas only and not by the so-called Hīnayāna śrāvakas of whom the ābhidharmikas are the representative:

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[418] T1509, 62a29-62b2: 諸佛有二種說法：一者、觀人心隨可度者；二者、觀諸法今佛欲說諸法實相故。 T220, 604c; T221, 77b; T223, 325b.

[419] The Chinese 悉檀 is the transliteration of the Sanskrit *siddhānta*. *Siddhānta* is composed of *siddha* (from √*sidh*: accomplished, fulfilled) and *anta* (end); thus, it literally means that which can accomplish one's end. It also means "settled opinion or doctrine," "dogma," "axiom," "received or admitted truth..."(Monier 1216a). The Upadeśa expounds four kinds of *siddhānta*, see T1509, 59b-60c.

[420] T1509, 61b7-9: 過一切語言，道心行處滅遍無所依，不示諸法。諸法實相，無初無中無後不盡不壞，是名第一義悉檀。

[421] T1509, 91c8-12: 是迦旃延尼子弟子輩，是生死人，不誦不讀摩訶衍經，非大菩薩，不知諸法實相；自以利根智慧，於佛法中作論議，諸結、使、智、定、根等，於中作義，尚處處有失，何況欲作菩薩論議？

> The *prajñā* by which all bodhisattvas know "the true characteristic of dharmas" during the period [of their practice] beginning with the first arousal of [a bodhi] mind in search of "the knowledge of all modes" (*sarvākārajñatā*) [—that *prajñā*—] is [called] *prajñāpāramitā*.[422]

"The true characteristic of dharmas" is what results from one's practice on a bodhisattva path. "The true characteristic of dharmas" is *prajñāpāramitā*.[423] Both the Buddha and bodhisattvas possess knowledge regarding "the true characteristic of dharmas" even though the bodhisattvas may still have canker/outflow (*sāsrava*). The Upadeśa states:

> Question: The Buddha, who has removed various defilements (*kleśas*) and habitual forces (*vāsanā*) and [gained] the pure *prajñā*-eye, should thus obtain "the true characteristic of dharmas." "The true characteristic of dharmas" is *prajñāpāramitā*. A bodhisattva has not removed all outflow (*āsrava*); his *prajñā*-eye is not pure, how can he gain "the true characteristic of dharmas"?[424]
>
> Answer: This will be widely explained in later sections. Now, I just explain briefly. For example, people enter the sea: some people are just beginning to enter, while some people have reached the bottom. There is a distinction concerning depth and shallowness, but both are said to have entered. The Buddha and a bodhisattva are just like this: the Buddha has reached the deep bottom, while a bodhisattva has not removed all defilements and habitual forces. Thus, his power is weak and he can not enter as explained by the simile in later sections. For example, a person in a dark room is lighting a lamp, which lights up all things. There is another big lamp which makes [the room] brighter. Thus, [we] know that darkness shattered by the latter lamp compounds together with the former lamp. Although the former lamp stays together with the darkness, it also can light up things. If there was no darkness [co-existing] with the former lamp, the latter lamp has no [clarity] to add on to. The *prajñā* of all buddhas and bodhisattvas are just like this. The bodhisattva's *prajñā* conjoins with habitual forces of defilements, but [bodhisattva] can perceive "the true characteristic of dharmas," just as the former lamp can light things up. The Buddha's *prajñā* has none of the habitual forces of defilements; and he also perceives "the true characteristic of dharmas," in the manner that the latter lamp makes the room brighter.[425]

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[422] T1509, 190a15-18: 諸菩薩從初發心求一切種智，於其中間，知諸法實相慧，是般若波羅蜜。

[423] T1509, 195c: ...取要言之，諸法實相，是般若波羅蜜。

[424] T1509, 190a22-25: 問曰：佛一切諸煩惱及習已斷，智慧眼淨，應如實得諸法實相；諸法實相即是般若波羅蜜。菩薩未盡諸漏，慧眼未淨，云何能得諸法實相？

[425] T1509, 190a25-b10: 答曰：此義後品中當廣說，今但略說。如人入海，有始入者，有盡其源底者，深淺雖異，俱名為入。佛、菩薩亦如是，佛則窮盡其底；菩薩未斷諸煩惱習，勢力少故，不能深入。如後品中說譬喻：如人於闇室然燈，照諸器物，皆悉分了，更有大燈，益復明審，則知

Thus it is clear that both the Buddha and bodhisattvas are those who possess the knowledge of "the true characteristic of dharmas" and are just like the light that functions to remove darkness, though there may be a difference of being strong or feeble.

The Upadeśa also distinguishes "the true characteristic of dharmas" with regard to other traditions. Different traditions have different notions regarding "the true characteristic of dharmas." However, it is only "the true characteristic of dharmas" of the *Prajñāpāramitā Sūtras* that is equated to *prajñāpāramitā*. The Upadeśa explains:

> The worldly books are not true, because they are for the purpose of protecting a country and uniting a family, for personal welfare, longevity and [worldly] pleasure. Heretics fall into the doctrine of wrong view; their minds have attachment, so their [doctrines] too are not true. In the Dharma of śrāvakas, although there are the Four Truths, they observe "the true characteristic of dharmas" with "impermanence (*anityatā*), *duḥkhatā* and no-Self (*nairātmya*). Their *prajñā* is not complete, not sharp enough for [helping] all sentient beings. They are not considered as having acquired the Buddha Dharma. They have true *prajñā*, but it is not *prajñāpāramitā*. It is said, "when the Buddha enters and exiles all *samādhis*, Śāriputra etc. can not even hear the names", not mention that they can know them. Why? Arhats, pratyekabuddhas, from the first moment of arousing the [*bodhi*] mind, do not make great vows (*mahāpraṇidhāna*); have no great loving-kindness (*mahāmaitrī*); have no great compassion (*mahākaruṇā*); do not seek all merits (*guṇa*); do not make offerings to all buddhas of the three times (the past, the present and the future) in the ten directions; do not attentively and concentratively seek to know "the true characteristic of dharmas"; but seek only freedom from *duḥkha*, decay, illness and death. All bodhisattvas, from the moment of arousing the [*bodhi*] mind, make great vows, have great loving-kindness, and compassion, seek all merits, make offering to all buddhas of the three times and in ten directions, have great and sharp *prajñā*, seek "the true characteristic of dharmas." They abandon various contemplation, such as contemplation of purity, contemplation of impurity, contemplation of permanence, contemplation of impermanence, contemplation of happiness, contemplation of *duḥkha*, contemplation of *śūnya*, contemplation of the Real, contemplation of Self, contemplation of no-Self. They abandon these contemplations derived from the mental strength of false views. They contemplate only the true characteristic in the external conditions: not pure, not impure, not permanent, not impermanent, not happy, not *duḥkha*, not *śūnya*, not real, not Self, not non-Self. All such contemplations they neither become attached nor do they acquire, because they are dharmas of Worldly Convention, not the Highest Purport. That which is pervasively

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後燈所破之闇，與前燈合住；前燈雖與闇共住，而亦能照物。若前燈無闇，則後燈無所增益。諸佛菩薩智慧亦如是；菩薩智慧雖與煩惱習合，而能得諸法實相，亦如前燈亦能照物；佛智慧盡諸煩惱習，亦得諸法實相，如後燈倍復明了。

> pure, non-breakable, non-destructible, wherein the Noble Ones move—this is called *prajñāpāramitā*.[426]

This passage also indicates the differences between a buddha, an arhat and a pratyekabuddha. An arhat seeks freedom from illness, decay, *duḥkha* etc. while a buddha is compassionate to all beings and sees everything just-as-it-is: there is nothing to be attained; there is nothing to which one can be attached. Only *prajñāpāramitā* as expressed in the *Prajñāpāramitā Sūtras* comprises "the true characteristic of dharmas." Śrāvakas attain *prajñā* only, not *prajñāpāramitā*. *Prajñāpāramitā* pertains to the Buddha and bodhisattvas.

The distinction between the *prajñā* of a buddha and that of a bodhisattva is expounded in the Upadeśa. Both the bodhisattva and buddha have *prajñāpāramitā*, but they differ in that a buddha's *prajñāpāramitā* is *mutatis mutandis* "the knowledge of all modes" (*sarvākārajñatā*).[427]

> The *prajñā* obtained by a buddha is true *pāramitā*, because its cause is *pāramitā*. What a bodhisattva is practicing is also called *pāramitā* because the result is spoken about with regard to a cause. This *prajñāpāramitā* that resides in a buddha's mind is alternately called "the knowledge of all modes." Because a bodhisattva practices *prajñā* in order to cross over [the ocean of *saṃsāra*] to the other shore it is called *pāramitā*. Because a buddha [is one who] has crossed [from *saṃsāra* to] the other shore already, he is called [one who possesses] "the knowledge of modes."[428]

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[426] T1509, 195c20-196a10: 答曰：世俗經書中，為安國全家，身命壽樂故非實。外道出家墮邪見法中，心愛著故，是亦非實。聲聞法中雖有四諦，以無常、苦、空、無我觀諸法實相，以智慧不具足不利，不能為一切眾生，不為得佛法故，雖有實智慧，不名般若波羅蜜。說：佛入出諸三昧，舍利弗等乃不聞其名，何況能知？何以故？諸阿羅漢、辟支佛初發心時，無大願，無大慈大悲，不求一切諸功德，不供養一切三世十方[196a]佛，不審諦求知諸法實相；但欲求脫老、病、死苦。諸菩薩從初發心，宏大誓願，有大慈悲，求一切諸功德，供養一切三世十方諸佛，有大利智，求諸法實相。除種種諸觀：所謂淨觀、不淨觀，常觀、無常觀，樂觀、苦觀，空觀、實觀，我觀、無我觀。捨如是等妄見心力諸觀，但觀外緣中實相，非淨、非不淨，非常、非非常，非樂、非苦，非空、非實，非我、非無我。如是等諸觀，不著不得；世俗法故，非第一實義。周遍清淨，不破不壞，諸聖人行處，是名般若波羅蜜。

[427] In Sarvāstivāda, *sarvajñatā* is considered be the Buddha's knowledge. See on page 92.

[428] T1509, 190a19-21: 佛所得智慧是實波羅蜜因是波羅蜜故，菩薩所行亦名波羅蜜，因中說果故。是般若波羅蜜，在佛心中變名為一切種智。菩薩行智慧，求度彼岸，故名波羅蜜；佛已度彼岸，故名一切種智。

"The true characteristic of dharmas" is *prajñāpāramitā*. Śrāvakas have *prajñā* but not *prajñāpāramitā*. "The true characteristic of dharmas" and *prajñāpāramitā* are the path of bodhisattva. Functionally, there is no difference in "the true characteristic of dharmas" of bodhisattvas and the Buddha. The differences are only in terms of degrees of awakening. *Prajñāpāramitā* of a bodhisattva becomes *sarvākārajñatā* when one becomes an awakened being (buddha).

2.2 "The True Characteristic of Dharmas" and *Śūnyatā*

The Upadeśa defines "the true characteristic of dharmas" as "all dharmas and the self-nature of all dharmas are *śūnya*."[429] That "the true characteristic of dharmas" is *śūnya* refers to the practice wherein a bodhisattva helps others without a sense of help, without a sense of the dichotomy of subject and object.

> "The true characteristic of dharmas" means that [dharmas] are void of nature… If [dharmas] are not [realized as being] void, then one will fall into the extreme of permanence and will produce defilements (*kleśa*). [Dharma] being void of nature has no actual dwelling place; it neither comes from somewhere, nor goes to anywhere; this is called the eternal characteristic of dharmas. The eternal characteristic of dharmas is a synonym of "[dharmas] being void of nature"; it is also called "the true characteristic of dharmas." In this characteristic, there is neither production nor cessation, neither increase nor decrease, neither contamination nor purity. Bodhisattvas dwell therein, and see all dharmas being void of nature. They neither retreat, nor doubt, nor regret with regard to the *anuttara-samyaksaṃbodhi* (supreme perfect awakening). Why? They do not see dharmas as obstruction; therefore, by virtue of expedience (*upāya-kauśalya*) they help sentient beings. It is by virtue of expedience, because [although] ultimately there is neither any dharma nor sentient being, yet [bodhisattvas] cross over sentient beings.[430]

In elsewhere, the Upadeśa uses *sarvajñatā* (薩婆若) to indicate the pure *prajñā* of the Buddha.

T1509, 636b15-19: 薩婆若即是般若異名，五波羅蜜福德，入般若波羅蜜中，即得清淨般若，般若清淨故得佛道，變名薩婆若。是故言：入薩婆若，即是入般若。 *Sarvajña* is a different name of *prajñā*. As soon as the meritorious virtues of five *pāramitās* enter into *prajñāpāramitā*, one gains the pure *prajñā*. Because *prajñā* is pure, one attains the Buddha Path, and [*prajñā*] changes as *sarvajñatā*. Thus, it is said that one enters into *sarvajña* one enters *prajñā*.

[429] T1509, 213a18-19: 問曰：何等是諸法實相？答曰：諸法、諸法自性空。

[430] T1509, 697c12: 諸法實相者，即是性空。…697c18-26: 若不空者則墮常邊著處，能生煩惱；性

One who obtains "the true characteristic of dharmas," knows *śūnyatā*, thus one does not differentiate any thing. One helps others, but owing to the realization of *śūnyatā*, one does not become attached to the act of helping, to oneself as the helper or to beings who are to be helped:

> To obtain "the true characteristic of dharmas" means that one knows [dharmas] to be void of nature: This person knows that dharmas are void of nature, that there are neither dharmas nor sentient beings. Worldly beings having not obtained "the true characteristic," have various ideas and differentiations, just as a mad person who falsely sees things thinking that they are real. In order to cross those mad worldlings over [to the other shore,] it is said [a bodhisattva] discourses for sentient beings. In the dharmas of the mad, there is the discrimination of these dharmas, but among the real dharmas there is no [such distinctions]. A bodhisattva desiring to fulfill his original vows is not attached to the [dharmas] that are void of nature; hence, there is the crossing over of sentient beings [to the other shore].[431]

Prajñāpāramitā, "the true characteristic of dharmas," represent the highest wisdom; its opposite is conceptual proliferation (*prapañca*).

> In [expounding] *prajñāpāramitā*, [the Buddha] explains "the true characteristic of dharmas." In "the true characteristic of dharmas," there is no contamination of conceptual proliferation (*prapañca*); thus it is called ultimate purity. Being untimately pure, it can light up pervasively all five collections of dharmas, i.e., the past, the future, the present, the unconditioned and the ineffable.[432]

> Due to these reasons, ordinary worldlings consider material form (*rūpa*) as being either large or small. By virtue of being led by [their own] speculation and discrimination, they spoil all dharma-natures. [In contrast,] *prajñāpāramitā*, in accord with the nature of *rūpa*, views them as they truly are, and does not make them to be large or small.[433]

空無實住處，無所從來，去無所至，是名常住法相。常住法相是性空之異名，亦名諸法實相；是相中無生無滅，無增無減，無垢無淨。菩薩住是中，見一切法性空，於阿耨多羅三藐三菩提不退、不疑、不悔。何以故？不見諸法能障礙者，以方便力故度眾生。方便力者，畢竟無法，亦無眾生，而度眾生。

[431] T1509, 698a: 得諸法實相者，知是性空，是人則知諸法性空，無法、無眾生。凡人未得實相故，種種憶想分別；譬如狂人妄有所見，以為實有。為度凡夫狂人故，言為眾生說。狂法中，有是諸法分別，實法中則無。菩薩欲滿本願故，又不著性空，故有度眾生。

[432] T1509, 497b23-26: 般若波羅蜜中，說諸法實相，諸法實相中，無戲論垢濁，故名畢竟清淨；畢竟清淨，故能遍照一切五種法藏：所謂過去、未來、現在、無為及不可說。

[433] T1509, 499b26-29: 如是等因緣，凡夫人於色，或作大，或作小，隨憶想分別故，破諸法性。般若波羅蜜，隨色性如實觀，不作大、小。

> Whether there is buddha or no buddha, all dharma-natures always abide in the world. The characteristic of all dharmas is identical with "the true characteristic of dharmas." "The true characteristic of dharmas" is identical with *prajñāpāramitā*. If one seeks "the true characteristic of dharmas" as being permanence or impermanence, then this is completely wrong. If one enters into the dharma-nature, then one commits no error. The dharma-nature is permanent, thus there can be no fault.[434]

> In *prajñāpāramitā*, there is no characteristic of *prajñāpāramitā*, because all dharmas have no characteristic. The same applies [to the other *pāramitā*], up to *dānapāramitā*. The internal *śūnyatā* etc. up to "the knowledge of all modes" are likewise void of characteristic.[435]

"The true characteristic of dharmas" is a universal nature of all dharmas. It is *prajñāpāramitā*. It abides regardless of whether there is the Buddha or not. It is also *śūnyatā* to which the categories of existence and non-existence do not apply.

> Because all dharmas cannot be rescinded, in the Buddha-Dharma, all linguistic discourses are destroyed, the realm of mental function is extinguished, and being eternally non-arising non-ceasing, [they] are characterized as *nirvāṇa*. Why? If the characteristic of all dharmas truly existed, then it could not exist later. If all dharmas existed previously, but do not exist now, then this amounts to nihilism. Further, all dharmas should not be permanent. Why? If they are permanent, then there would be no offense, nor merit, nor anything to hurt or kill, nor the giving of one's life, nor benefits from practice, neither bondage, nor liberation; and the worldly would be *nirvāṇa*. Because of these reasons, dharmas ought not be permanent. If all dharmas are impermanent, then it will amount to nihilism, and again, there would be no offense, nor merit, nor increase nor decrease in effects and results; and causes, conditions and fruit of rewards would be lost. Because of these reasons, dharmas ought not be impermanent.[436]

When "the true characteristic of dharmas" is observed by the bodhisattvas, there is no proliferation of concepts and conventional knowledge does not apply. Thus, there is no

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[434] T1509, 516c6-10: 有佛無佛，諸法性常住世間 (cf. S. ii, p.25, etc.: *uppādā vā tathāgatānam anuppādā vā tathāgatānaṃ, ṭhitā va sā dhātu dhammeniyamatā idappaccayatā*). 諸法性者，即是諸法實相；諸法實相者，即是般若波羅蜜。若以常無常等求諸法實相，是皆為錯。若人入法性中，則無有錯謬，法性常故不失。

[435] T1509, 517c5-7: 般若波羅蜜中，無般若波羅蜜相，一切法無相故；乃至檀波羅蜜亦如是。內空乃至一切種智相空，亦如是。

[436] T1509, 170b20-29: 以諸法不可破故，佛法中一切言語道斷，心行處滅，常不生不滅，如涅槃相。(cf. MMK, XVIII, 7) 何以故？若諸法相實有，後不應無；若諸法先有今無，即是斷滅。復次，諸法不應是常，何以故？若常即無罪、無福，無所傷殺，亦無施命，亦無修行利益，亦無縛、無解，世間則是涅槃。如是等因緣故，諸法不應常。若諸法無常，則是斷滅，亦無罪、無福，亦無增損功業，因緣果報亦失。如是等因緣故，諸法不應無常。

saṃsāra nor *nirvāṇa*. This is the Middle Path, which does not refer to something between permanence and impermanence, but is the observation of reality as *śūnyatā* on the basis of the dependent co-arising to which the claims of permanence and impermanence are equally inapplicable.[437] The same expression can be seen in the statement of Nāgārjuna's MMK, where he explains Dependent co-arising,[438] and *dharmatā* (the true characteristic of dharmas).[439]

3. *Prajñāpāramitā*

3.1 Definition of *Prajñāpāramitā*

The Upadeśa lists various arguments regarding the definition of *prajñāpāramitā*. Some argue that "the faculty of *prajñā* free of outflow" is the highest; thus, the faculty of *prajñā* free of outflow is called *prajñāpāramitā*.[440] Others argue that *prajñāpāramitā* is the *prajñā* with outflow (*sāsravaprajñā*).[441] Some claim that the wisdom from the time of the bodhisattva's first resolve to attain *bodhi* up to the time when he became the Buddha,

[437] T1509, 622a10-14: 若人但觀畢竟空，多墮斷滅邊；若觀有，多墮常邊。離是二邊故，說十二因緣空。何以故？若法從因緣和合生，是法無有定性；若法無定性，即是畢竟空寂滅相；離二邊故，假名為中道。—If people only observe the ultimate *śūnyatā*, most will fall into the extreme of annihilation; if they observe existence, most will fall into the extreme of permanence. In order to depart from these two extremes, the *śūnyatā* of "twelve causes and conditions" is explained. Why? If dharmas arise from the coming together of causes and conditions, then these dharmas would not have fixed natures. If dharmas do not have fixed natures, then this is ultimate *śūnyatā*, characteristic of *śūnyatā*. In order to extinguish the two extremes, it is provisionally called the Middle Path.

[438] MMK, XXIV, 18: *yaḥ pratītyasamutpādaḥ śūnyatāṃ tāṃ pracakṣmahe, sā prajñaptir upādāya pratipat saiva madhyamā*—Dependent co-arising we declare to be *śūnyatā*. That [*śūnyatā*] is dependent concept, just that is the Middle Path. See fn. 23.

[439] MMK, XVIII, 7: *nivṛttamabhidhātavyaṃ nivṛtte cittagocare / anutpannāniruddhā hi nirvāṇamiva dharmatā*. Whatever is to be verbally expressed ceases to exist when the sphere of mind ceases to exist. For *dharmatā* like *nirvāṇa*, is neither produced nor destroyed.

[440] T1509, 139a27-b1.

[441] T1509, 139c 4-7.

is called *prajñāpāramitā*; the *prajñāpāramitā* at the time when he finally became Buddha came to be known as "complete knowledge" (*sarvajñatā*).[442] Some people say: Bodhisattvas have *prajñā* which is both with outflow and without outflow, and this is called *prajñāpāramitā*.[443] Some people say: *Prajñāpāramitā* has an unattainable characteristic and it is existent and non-existent, permanent and impermanent, *śūnya* and real. It is neither conditioned (*saṃskṛta*) nor unconditioned (*asaṃskṛta*), neither dharma nor non-dharma, neither grasped nor abandoned, neither produced nor ceased. It is beyond the tetra-lemma (*cātuṣkoṭika*) of existence and non-existence, etc. It is nothing to which we can be attached.[444] The Upadeśa concludes:

> Within this *prajñā*, existence is nonexistence; nonexistence is also nonexistence; neither existence nor nonexistence is again nonexistence. [Even] this sort of description is nonexistent as well. This is called the appeasement of immeasurable dharmas which are non-existence and [product] of conceptual proliferation (*prapañca*). Thus, it is unbreakable and indestructible. It is called true *prajñāpāramitā*. It is the most supreme and unsurpassed. Like a *cakravartin* (wheel-turning king) who conquers enemies but is not conceited, so is *prajñāpāramitā*. It can destroy all discourses and conceptual proliferation, and yet there is nothing to be destroyed.[445]

This tetra-lemma statement is similar to that found in the MMK. The Upadeśa continues: "Thus, while abiding in *prajñāpāramitā*, without abiding in dharmas, one accomplishes the six *pāramitā*."[446] It is explained:

> In this way, a bodhisattva observes all dharmas to be neither permanent (*nitya*) nor impermanent (*anitya*), neither *duḥkha* nor *sukha* (happy), neither void nor real, neither Self (*ātman*) nor non-Self (*anātman*), neither arising nor ceasing, neither non-arising nor non-ceasing. [A bodhisattva] in this manner, abiding in the profound

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[442] T1509, 139c7-10.

[443] T1509, 139c10-13.

[444] T1509, 139c15-21.

[445] T1509, 139c27-140a3: 此般若中，有亦無，無亦無，非有非無亦無，如是言說亦無：是名寂滅無量無戲論法。是故不可破、不可壞，是名真實般若波羅蜜，最勝無過者。如轉輪聖王，降伏諸敵而不自高，般若波羅蜜亦如是，能破一切語言戲論，亦不有所破。

[446] T1509, 140a3 如是不住法住般若波羅蜜中，能具足六波羅蜜。

> *prajñāpāramitā* also does not grasp the characteristic of *prajñāpāramitā*, and this is called "not abiding in the abode of dharmas." If one grasps the characteristic of *prajñāpāramitā*, this is called "abiding in the abode of dharmas."[447]

To abide in *prajñāpāramitā* while not abiding in dharmas means that one is not attached to dharmas. "Because one is not attached to all dharmas, one is accomplished in *prajñāpāramitā*."[448] This non-attachment is compared to empty space to which neither dust nor water can adhere:

> Just as dust or water cannot adhere to empty space, the naturally pure *prajñāpāramitā* is the same, because it is neither arising nor ceasing, it is always pure. Just as empty space cannot be contaminated, *prajñāpāramitā* is the same. Even though there are wrong views and conceptual proliferation, they cannot contaminate it; sword, stick and evil things cannot destroy it. It has neither color nor form, therefore it cannot be grasped. Because it cannot be grasped, it cannot be contaminated.[449]

Prajñāpāramitā being pure contains all, accepts all, but is not contaminated by any.

3.2 Non-disputation Dharma (*araṇa-dharma*)

A bodhisattva observes "the true characteristic of dharmas" and becomes freed from all kinds of conceptual proliferation; the Upadeśa explains *prajñā* in that situation as *araṇa-dharma* (non-disputation dharma).[450] The Upadeśa indicates that the main purport of the *Prajñāpāramitā Sūtras* is to explain the situation of non-disputation (*araṇa-sthāna*).[451] Disputation is caused by conceptual proliferation (*prapañca*).[452]

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[447] T1509, 140a7-11: 如是菩薩觀一切法，非常非無常，非苦非樂，非空非實，非我非無我，非生滅非不生滅；如是住甚深般若波羅蜜中，於般若波羅蜜相亦不取，是名不住法住。若取般若波羅蜜相，是為住法住。

[448] T1509, 190a 14: [經]「於一切法不著故，應具足般若波羅蜜。」

[449] T1509, 514b22-27: 如虛空塵水不著，性清淨故，般若波羅蜜亦如是。不生不滅故常清淨。如虛空不可染汙，般若波羅蜜亦如是，雖有邪見戲論不能染汙，刀杖惡事不能壞，無色無形故不可取，不可取故則不可染汙。

[450] See fn. 416.

[451] T1509, 62b 6-7: 有二種說法：一者、諍處；二者、不諍處。諍處，如餘經中已說；今欲說無諍處故。There are two ways to teach Dharma: the first one is, situation of dispute (*raṇa-sthāna*); the second is, situation without dispute The situation of dispute is as explained in the other sutras; therefore, here [the Buddha] wishes to explain the situation without dispute.

> The so-called "sentient beings of the world" relying on their own views, relying on their own dharmas, and relying on their own dialectic positions, generate disputes. Conceptual proliferation is the root of disputes; conceptual proliferation arises on the basis of all views (*dṛṣṭi*).[453]

This non-disputation is explained as the non-attachment or not holding on to any view.

> The practitioner, who can understand thus truly, with regard to all conceptual proliferation on all dharmas, does not take hold of, does not grasp, and does not see. This is true non-disputation. [Thus,] one can know the *amṛta*-flavor of the Buddha Dharma.[454]

> All non-disputation dharmas (*araṇadharma*) are without characteristic (*alakṣaṇa*); they are always extinct and inexpressible. The doctrines of giving (*dāna*), impermanence (*anitya*), *duḥkha*, *śūnyatā* etc., now explained are cessation because they are without conceptual proliferation. One with sharp faculties (*tīkṣṇendriya*) knows the Buddha's intention and will not generate dispute. One with blunt faculties (*mṛdvindriya*) does not know the Buddha's intention, clings to characteristics, becomes attached to one's thought, and gives rise to dispute—this is called dispute. This *prajñāpāramitā* has no locus for dispute (*raṇasthāna*)[455] because all dharmas are ultimately *śūnya*. If the ultimate *śūnyatā* can be acquired or disputed, then it cannot be called ultimate *śūnyatā*. *Prajñāpāramitā* is called "the locus of non-disputation"; because the two phenomena of existence and non-existence are extinguished.[456]

When one truly understands the nature of all phenomena one has no disputation. Non-disputation occurs in the situation of the Buddha's *prajñā* where all conceptual proliferations such as existence and non-existence are transcended.

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[452] See fn. 78.

[453] T1509, 61a3-5: 所謂世間眾生。自依見自依法自依論議而生諍競。戲論即諍競本。戲論依諸見生。

[454] T1509, 61a9-11: 行者能如實知此者。於一切法一切戲論。不受、不著、不見。是實不共諍競．能知佛法甘露味。See Lamotte 42n2.

[455] See Lamotte 52n3. *Vajracchedikā Prajñāpāramitā-sūtra*, ed. M. Müller (Anecdota Oxoniensia Aryan Series, Vol. 1, part 1, 1881) 22:

yāvat subbūte lakṣaṇa-sampat tāvan mṛṣā. yāvad alakṣaṇa-sampat tāvan na mṛṣeti hi lakṣaṇālakṣaṇatas tathāgato draṣṭavyaḥ.

[456] T1509, 62b 11-17: 無諍法皆是無相．常寂滅不可說；今說布施等．及無常苦空等諸法．皆為寂滅無戲論故。利根者知佛意．不起諍；鈍根者不知佛意．取相著心起諍．是名諍。此般若波羅蜜．諸法畢竟空故無諍處；若畢竟空可得可諍者,不名畢竟空。般若波羅蜜名無諍處．有無二事皆寂滅故。

3.3 The Practice of *Prajñāpāramitā*

If *prajñāpāramitā* constitutes the perfect knowledge of a buddha, why is there a need for the *Prajñāpāramitā Sūtras* to explain the other five *pāramitā*? It is because, as the Upadeśa explains, at the beginning the other five *pāramitā* need to be practiced in order to enter to the gate of *prajñāpāramitā*:

> For the sake of *prajñāpāramitā*, [the Buddha] explains the five *pāramitās*. If one can directly course in "the true characteristic of dharmas" then [the Buddha] would not have expounded *dāna* etc. as the entry point into *prajñā*. Because people have blunt faculty and are burdened with offenses, various reasons are explained [by the Buddha]: "By *dāna* miserliness is destroyed. Moral virtues counteract and make defilements (*kleśa*) less. Fortitude opens the portals of merit by which people are able to do difficult things. Effort, like the wind, blows out fire which is unceasingly ablaze. *Dhyāna* can absorb one's mind in one-point-ness, because one observes "the true characteristic of dharmas." These five *pāramitā* are all subservient to *prajñāpāramitā*, and just as the minor kings are all subjugated to the wheel-turning monarch and just as all streams enter into the ocean, so too, wholesome dharmas like *dāna* etc., being guarded by *prajñāpāramitā*, will lead [all beings] to *sarvajñatā*.[457]

Thus, the Buddha explains the first five *pāramitā* as the step for attaining *prajñāpāramitā*. If one can directly approach "the true characteristic of dharmas," one in principle does not need the other five *pāramitā*.

> Question: Having known the characteristic of *prajñā* which is an unattainable dharma without characteristic, how can a practitioner gain this dharma? Answer: The Buddha uses expedience to explain Dharma. If a practitioner practices in accordance with what [the Buddha] taught, then he or she will gain [the Dharma]. For example, a dangerous way on the cliff can be reached by aid of a ladder. Also, deep water can be crossed over by help of a boat. A bodhisattva from the first moment of arousing the [*bodhi*] mind hears from the Buddha, or from disciples of the Buddha, or from sūtras: "All dharmas are ultimately *śūnya*, and there is no definite characteristic to grasp or to be attached to. The highest true dharma [is wherein] all conceptual proliferations are extinct. The characteristic of *nirvāṇa* is the most secure (*kṣema*)." [He then reflects:] "I wish to help all sentient beings to be emancipated; how can I gain

[457] T1509, 636b3-12: 為般若波羅蜜故說五波羅蜜，若人能直行諸法實相，則不為說布施等，入般若初門。以人鈍根罪重故，種種因緣說：以布施破慳；持戒折薄諸煩惱；忍辱開福德門，能行難事；精進如風吹火，熾然不息；禪定攝心一定，觀諸法實相故。是五波羅蜜，皆趣向般若波羅蜜。如諸小王朝宗轉輪聖王，如一切眾流皆入大海；布施等諸善法亦如是，為般若波羅蜜所守護故，得至薩婆若。

> *nirvāṇa* alone? At present, my merit, wisdom, the spiritual pemetration are not sufficient, so I cannot guide sentient beings; therefore, I must accomplish these conditions, and practice the five *pāramitā* giving etc."[458]

For a bodhisattva, *prajñā* is that wisdom which sees all dharmas to be of one characteristic. With it, one views all as one and equal, or accepts things as-they-are.

> When a bodhisattva-mahāsattva practices *prajñāpāramitā*, although he knows all dharmas are of one characteristic, he also knows the particular characteristics of all dharmas. Although he knows the particular characteristics of all dharmas, he knows that all dharmas are of one characteristic. Such *prajñā* of a bodhisattva is called *prajñāpāramitā*.[459]

The above passage succinctly explains the nature of *prajñāpāramitā* as *prajñā* in the true and highest sense. It is perfect *prajñā* wherein both the universality and particularity of each and every dharma is seen in their totalistic perspective. The ability of *prajñāpāramitā* to know all the particularities of dharmas is often described as "the knowledge of all modes" (*sarva-ākāra-jñatā*).[460] We have seen this kind of description by the ābhidharmika, distinguishing the *prajñā* of the Buddha from that of the two yānas. Only the Buddha's *prajñā* can fully discern at once both the general characteristic (*sāmānya-lakṣaṇa*) and specific characteristic (*svalakṣaṇa*) of dharmas.[461]

The application of *prajñāpāramitā* in a bodhisattva's practice is for the purpose of viewing all dharmas as of one characteristic—"the true characteristic of dharmas." This is to view reality as-it-really-is and not to view things as we want them to be. Thus, "A bodhisattva who does not raise [any thing] with regard to all dharmas is said to be [one

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[458] T1509, 196a11-20: 問曰：已知般若體相．是無相無得法．行者云何能得是法？答曰：佛以方便說法．行者如所說行則得．譬如絕崖嶮道．假梯能上；又如深水．因船得度．初發心菩薩．若從佛聞．若從弟子聞．若於經中聞．一切法畢竟空．無有決定性可取可著．第一實法滅諸戲論．涅槃相是最安隱．我欲度脫一切眾生．云何獨取涅槃？我今福德、智慧、神通力未具足故．不能引導眾生．當具足是諸因緣．行布施等五波羅蜜．

[459] T1509, 194b1-5:菩薩摩訶薩行般若波羅蜜．雖知諸法一相．亦能知一切法種種相；雖知諸法種種相．亦能知一切法一相．菩薩如是智慧．名為般若波羅蜜．

[460] See fn.314

[461] See on page 87.

who is] able to practice *prajñāpāramitā*."[462]

4. *Prajñāpāramitā in the Vibhāṣā and Upadeśa*

In the *Prajñāpāramitā Sūtras*, it is said that with the six *pāramitā* and *sarvajñatā*, one will not fall into the stages of śrāvaka and pratyekabuddha.[463] This indicates that the six *pāramitā* and *sarvajñatā* are crucial for bodhisattvas. This notion is further emphasized in the Upadeśa:

> Without acquiring the Dharma of *prajñāpāramitā*, if one enters into the gate of abhidharma, one will fall into "existence"; if one enters the gate of *śūnyatā*, one will fall into "nihilism"; if one enters the gate of Karaṇḍa,[464] one will fall into "existence" and "nihilism."[465]

Here, the Upadeśa specially emphasizes *prajñāpāramitā*. Actually, the Vibhāṣā defines *prajñāpāramitā* as a positive *prajñā*. In other words, *prajñāpāramitā* is the perfection of *prajñā* as in the case of the Buddha. The Vaibhaṣikas define *prajñāpāramitā* as that *prajñā* which is devoid of false *prajñā* (*mithyā-prajñā*):

> When one practices *prajñā* without being perturbed by false *prajñā*, it should be said that one's *prajñāpāramitā* is accomplished.[466]

It is possible that the Vibhāṣā, to some degree, was influenced by the

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[462] T1509, 638a14-15: 若菩薩於一切法不生，是名能行般若。

[463] T223, 330b4-9: 善男子善女人為阿耨多羅三藐三菩提有信忍淨心深心欲解捨精進。為般若波羅蜜方便力所守護。為禪定精進忍辱持戒布施乃至一切種智所護故。當知是菩薩得到阿耨多羅三藐三菩提。不中道墮聲聞辟支佛地。

[464] Lamotte uses *piṭuka* for (虫昆)勒 (Lamotte, 1074), but Yin Shun suggests another possible Sanskrit term, *karaṇḍa*. *Karaṇḍa* means a basket or covered box of bamboo wicker-work. (Monier, 254b) According to Yin-shun, *karaṇḍa* was a classic text prevailing in the South India belonging to Mahāsāṃghika or Tāmraśāṭīya of Vibhajvavādin. Yin-Shun, *The Author and Translator* 72-73.

[465] T1559, 194a28-ba1: 若不得般若波羅蜜法，入阿毘曇門則墮有中，若入空門則墮無中，若入[虫昆]勒門則墮有無中。

[466] T1545, 892b5-6: 修般若時不為惡慧之所燒濁當言般若波羅蜜多圓滿.

Prajñāpāramitā Sūtras.

In the Vibhāṣā, *prajñā* subsumes all *jñāna* and *dṛṣṭi* (except the visual organ, eyes).[467] In the Upadeśa, it is said *prajñāpāramitā* contains all *prajñā* but here *prajñā* is different from that in the Vibhāṣā. In particular, *prajñā* and *jñāna* do not include negative aspects:

> Question: What is *prajñā*? Answer: It is *prajñāpāramitā* that contains all *prajñā*. Why? A bodhisattva who seeks the buddha path must study all dharmas and gain all *prajñā*, i.e. that of pratyekabuddha, of śrāvaka and of the Buddha. These *prajñā* are of three types: Learner (*śaikṣa*), non-Learner (*aśaikṣa*), neither Learner nor non-Learner (*naivaśaikṣanāśaikṣa*).
>
> 1) *Prajñā* related to neither Learner nor non-Learner is like "the stage of dry insight" (*śuklavidarśanā-bhūmi*),[468] [meditation] on loathsomeness (*aśubhata- hāvanā*), [mindfulness] on respiration (*ānāpāna-smṛti*), the Four Abodes of Mindfulness (*smṛtyupasthāna*) related to the sensuous sphere (*kāmadhātvavacara*), the stage of warmth (*uṣmagata*), the stage of the summit (*mūrdhan*), the stage of receptivity (*kṣānti*) and the highest worldly dharma (*laukikāgradharma*), etc.
>
> 2) *Prajñā* related to Learner is *prajñā* which is the receptivity of the knowledge of dharma regarding *duḥkha* (*duḥkhe dharma-jñāna-kṣānti*), up to vajra-like concentration (*vajropamasamādhi*) of arhat in the ninth irresistible path (*ānantarya-mārga*).
>
> 3) *Prajñā* related to non-Learner is *prajñā* of an arhat on the ninth emancipatory path (*vimukti-mārga*). After this stage, all are *prajñā* related to non-Learner like: the knowledge of exhaustion (*kṣaya-jñāna*) and knowledge of non-arising (*anutpāda-jñāna*) etc. The *prajñā* for attaining pratyekabuddhahood is also like this.[469]

Here, the three stages are different from that in the Vibhāṣā. In the Vibhāṣā, the stage of neither Learner nor non-Learner refers to ordinary person.[470] But, the Upadeśa

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[467] See on page 66.

[468] The first of the 7 Śrāvaka's stages.

[469] T1509, 191a12-23: 何者是智慧？答：般若波羅蜜攝一切智慧。所以者何？菩薩求佛道，應當學一切法，得一切智慧；所謂聲聞、辟支佛、佛智慧。是智慧有三種：學、無學、非學非無學。非學非無學智者，如乾慧地、不淨、安那般那、欲界繫四念處、煖法、頂法、忍法、世間第一法等。學智者，苦法智忍慧，乃至向阿羅漢、第九無礙道中金剛三昧慧。無學智者，阿羅漢第九解脫智；從是已後，一切無學智，如盡智、無生智等。求辟支佛道智慧，亦如是。

[470] See fn. 179.

explains this stage as those who have already begun their spiritual trainings. Thus, *prajñāpāramitā* in the Upadeśa does not include the wisdom of ordinary beings. It is clear that *prajñā* in the Upadeśa represents only the positive aspects of knowledge—supreme spiritual insight, unlike that in the Vibhāṣā. The Upadeśa also says that there are two kinds of *prajñā*:

> There are two kinds of *prajñā*: one, the conditioned; two, the unconditioned. One who is trained in the conditioned *prajñā* can accomplish the six *pāramitās* and dwell within the ten stages (*bhūmi*). One who is trained in the unconditioned *prajñā* can destroy all defilements (*kleśa*) and habitual forces (*vasanā*), and accomplish buddhahood.[471]

Here, the unconditioned *prajñā* refers to *prajñā* of a buddha, while the unconditioned refers to *prajñā* of those who dwell within the ten stages.

5. Conclusion

"The true characteristic of dharmas" is the situation of the Buddha's perfect insight, *prajñāpāramitā*. In that sense, it is beyond the tetra-lemma or four possibilities: exist, non-exist, both exist and non-exist, neither exist nor non-exist. If it was the case that the *Prajñāpāramitā Sūtras* and the Upadeśa stressed exclusively the stage of the Buddha, then these texts would be useless from the point of view of spiritual praxis. For ordinary beings, non-disputation, non-conceptual proliferation are only guidelines or principles for practice. What the *Prajñāpāramitā Sūtras* really intend for us is to just practice the six *prajñāpāramitā* without a thought of practice. In other words, *prajñāpāramitā* is for the purpose of removing our attachments in our daily practice. There are two levels in the

[471] T1509, 651b15-17: 般若有二種：一者、有為；二者、無為。學有為般若，能具足六波羅蜜，住十地中；學無為般若，滅一切煩惱習成佛道。

practice of *prajñāpāramitā*. The first is a level for the beginners or those with blunt faculty, who need to practice the five *pāramitā* in order to enter *prajñāpāramitā*. The second is a level for those with sharp faculty, who can directly observe "the true characteristic of dharmas."

In the Vibhāṣā, *prajñā* is explained as any kind of understanding including false views (*mithyā-dṛṣṭi*), and *prajñāpāramitā* is explained as that *prajñā* which is free from false understanding. In the Upadeśa, *prajñāpāramitā* includes all *prajñā*, which correspond to all positive *prajñā* in the Vibhāṣā. One who lacks *prajñāpāramitā* will fall into the stage of śrāvakas; to possess *prajñāpāramitā* is to be on the path of bodhisattva.

Chapter 9: Conclusion

In view of the early āgamas and nikāyas, we have discussed *prajñā* in terms of properly understanding the Buddha Dharma and the practice of it. It was pointed out that *prajñā* comprises the practice of *śīla* and *samādhi* and the understanding of the Four Noble Truths. The absence of delusion, investigation of the doctrine, and proper views were topics that summarized the general view on *paññā* within Theravāda.

We found that in the Sarvāstivāda, *prajñā* was explained in conjunction with *jñāna* and *dṛṣṭi*, and it had the function of discerning dharma (*dharma-pravicaya*); thus, in this context, *prajñā* had the widest range of concept. *Prajñā* pertained to all kinds of *jñāna* and *dṛṣṭi* except the visual faculty. The visual faculty belongs to *dṛṣṭi* since it has no function of discernment. Receptivity free of outflow was contextually related to *prajñā* and *dṛṣṭi* but not to *jñāna*, because they initiate comprehending the Four Noble Truths but not real knowledge. The highest knowledge, or *prajñā* of an awakened one was the *prajñā* free of outflow, among which the knowledge of exhaustion and knowledge of non-arising were not contextually related to *dṛṣṭi*.

Vasubandhu criticized the Vibhāṣā views, often from the viewpoint of the Sautrāntika. Saṅghabhadra's two works, the Ny and **Abhidharmasamayapradīpikā*, follow the structure of the AKB and endeavor to defend the orthodox Vaibhāṣika views. Vasubandhu's criticism of the Vibhāṣā is sometimes rejected by Saṅghabhadra on the grounds that Vasubandhu did not properly understand the Vibhāṣā. With regard to the three *prajñā—śruta-mayī, cintā-mayī* and *bhāvanā-mayī*—Saṅghabhadra stressed that the three *prajñā* were functioned in the stage of preparatory practice. The Vibhāṣā, AKB and Ny explained the Four Abodes of Mindfulness as *prajñā*. The AKB also added right

thought (*samyak-saṃkalpa*), right effort (*samyag-vyāyāma*) to the domain of *prajñā*. For Vasubandhu, *prajñā* led one to the Four Abodes of Mindfulness; thus, the Four Abodes of Mindfulness were constituted of *prajñā* in view of their intrinsic nature. Saṅghabhadra argued against Vasubandhu and the Sautrāntika-Dārṣṭāntika on the ontological reality of *prajñā* as a universal *caitta* (*mahā-bhūmika*)[472] He also argued against them to establish that *prajñā* is *ākāra*.

Abhidharma as *prajñā* included two aspects: 1. abhidharma as the pure *prajñā*. 2. abhidharma as every incident of *prajñā* with outflow as well as abhidharma as that which was capable of helping others to gain pure *prajñā*.

In the early sūtras, *sarvajñatā* was discussed as an attribute of the Buddha. For Sarvāstivādins, *sarvajñatā* referred to the Buddha's knowledge only; an arhat does not have *sarvajñatā*. It is probably later on, that the *prajñāpāramitā* literature came to speak of three kinds of knowledge, and attributed *sarvajñatā* to śrāvakas and pratyekabuddhas. It is evident that the Sarvāstivādin notions of *vāsanā* and *akliṣṭa-ajñāna*, emerging fairly early in Buddhist history, must have gone through centuries of development before they came to be formulated in the form visible in such abhidharma works as the Ny. In the course of their development, various views that conflicted to varying degrees were put forward, some of which viewed the two as one. For the Vaibhāṣika, this *akliṣṭa-ajñāna* too was subsumed under *prajñā*.

The Mahāyānists, with their emphasis on the exclusive goal of buddhahood, in contrast to the arhat ideal, had very good reasons to be especially interested in this

[472] This is a mental force that functions in all cases of perception, since any perception presupposes a certain degree of understanding—which strong or weak, good or bad, right or wrong. This *prajñā*, subsuming both the positive and negative aspects of understanding as it does, includes *jñāna* and *kṣānti* and *dṛṣṭi*.

development. One important theoretical fruition of the Mahāyānist effort in this enterprise was the theory that a buddha is distinguished from the other two *yāna* in having both *sarvajñatā* and *sarvākārajñatā*, an arhat has only the first, not the second. The Upadeśa further commented that *sarvajñatā* was identical to *prajñāpāramitā*, the perfect insight for both bodhisattva and the Buddha. In this context, *sarvākārajñatā* referred to the perfect knowledge of a buddha who knows universality and all particularities at once. This notion, however, was also discerned in a certain form in the ābhidharmika doctrine. That is, it was only the Buddha—not the two *yāna*—who could discern properly both the general characteristic (*sāmānya-lakṣaṇa*) and specific characteristic (*svalakṣaṇa*) of all dharmas.

In the context of the *Prajñāpāramitā Sūtras*, *prajñāpāramitā* was seen to be a designation for the highest purport that served to help a practitioner cross over from *saṃsāra* to the other shore of *nirvāṇa*. In practicing *prajñā*, a practitioner concentrated on observing everything as *śūnya*, without having any notion of what is practiced and what is to be obtained. That is, although *prajñāpāramitā* is practiced, it is not practiced to fulfill a goal or purpose. It is a practice that is no-practice. We also found that the large *Prajñāpāramitā Sūtras* explained the same doctrinal point which recurs all *prajñāpāramitā* sūtras from several different perspectives. *Prajñā* in the highest sense or *prajñāpāramitā* was that which enabled one to be unattached to anything and to accept reality-just-as-it-is without conceptual bifurcation. This is also a common theme found in all Mahāyāna Buddhist sūtras.

Whereas *prajñā* had various connotations in the Sarvāstivāda abhidharma; in the Upadeśa it was distinguished from *prajñāpāramitā*. According to the Upadeśa, only buddhas and advanced bodhisattvas possessed *prajñāpāramitā*; arhats as well as

pratyekabuddhas had only *prajñā*. The Upadeśa further stressed that if one takes up the abhidharma without having *prajñāpāramitā* as one's base, one will fall into the extremes of existence and of non-existence. Accordingly, the notion of *prajñāpāramitā* in the *Prajñāpāramitā Sūtras* and the Upadeśa represented a further stage of development in the notion of the perfect spiritual insight of a buddha and replaced the earlier notion found in the early sūtras and the abhidharma.

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